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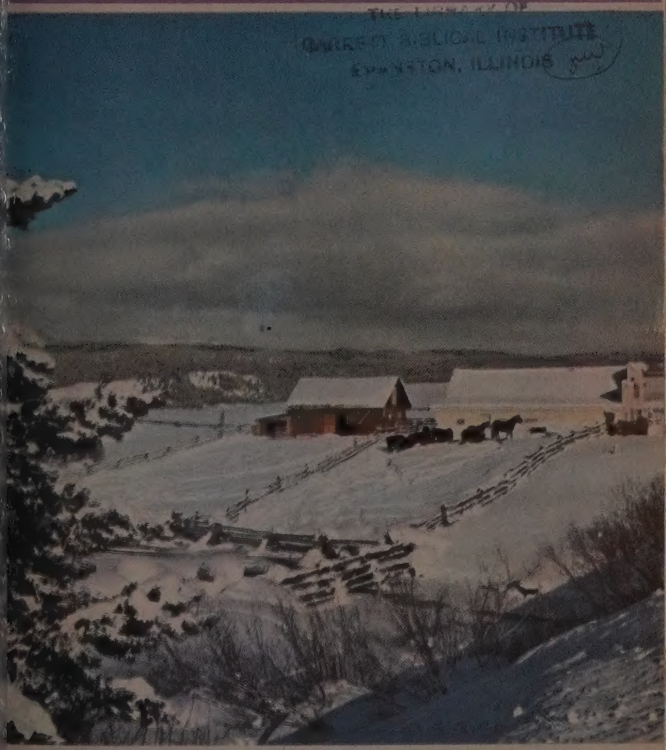

"If Winter Comes...."

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Cover Kodachrome—Duck Creek Ranch (Mont.) by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from February 20 to March 19

Illumination: The light of Spirit illumines my mind, and I am glorified in my understanding.

Prosperity: I have unbounded faith in omnipresent spiritual substance, now increasing and multiplying as I speak the word of plenty.

Healing: The pure substance and life of Spirit are now cleansing and renewing my soul and body, and I am healed.

For instructions about these thoughts turn to page 52

UNITY

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Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

OLUME 114 FEBRUARY, 1951 NUMBER 2

The Foundation and Object of the Unity Work

CHARLES FILLMORE

eport of an address delivered at the Dedication of the new unity building, Kansas City, Mo. January 1, 1915

EVERY GREAT WORK must have as its foundation a great idea. If the great idea is not present the work will fail in attaining the object for which it stands.

The great idea upon which the Unity work is ounded is a right concept of God. Our God is not n enlarged man, but the one great principle of Be- ng. God is Spirit—the direct opposite of matter. God is supreme mind—the storehouse of perfect deas. God is the one Spirit-Mind, in whom all ideas of life, love, substance, intelligence, power originate. Spirit-Mind is the indwelling idea at the center of everything that has real existence.

The one distinguishing feature of the Hebrew

religion, making it supreme among the religions of antiquity, was its worship of the one God. That this God was mind and not matter was implied in the command that no graven image of Him should ever be made. Although the Jews lapsed into a personalization of Deity, Jesus restored His universality when He proclaimed "God is Spirit." Then the followers of Jesus, like the Pharisees, fell into the pit of personality and attributed human characteristics to God. Others located God in both mind and matter, thus reviving the ancient pantheism. Now is God again restored to consciousness in His reality and His creative law explained rationally.

Under the divine law all the great ideas of Spirit-Mind are gathered together and epitomized in God's supreme creation Spiritual Man. This man-idea is the "only begotten Son" of God. He is the one creative idea of Divine Mind. All other ideas are parts—man is the whole. Through His man-idea, God creates His universe. Christ is the manifest name of this supreme God-Idea, and through Him the worlds come into existence.

God's supreme idea, named variously Jehovah, I AM, Lord God, Christ, forms Himself, then Adam (the human race) appears. It is here that the great problem of self-consciousness is worked out.

Jesus demonstrated the capacity of man to receive the inspiration and power of Divine Mind. He restored to our consciousness the man-idea conceived in us by Divine Mind in the beginning, which conception we had lost sight of through sin—a disregard of the divine law.

The great work of spiritual man is to restore this

ivine consciousness to the whole race. This is our ork, and this dedication of another workshop is vidence that there is demand for the teaching that e set forth; also that we are going forward in our fforts to meet that demand.

The Truth that we teach is not new, neither do e claim special revelations, nor discovery of new eligious principles. The scriptures of all religious eople tell of Truth, but none have a complete evelation. Truth broadens to man's consciousness ith the enlargement of his mental capacity. No man ealizes the height and depth of his own inspiration. he Old and New Testaments are filled with new evelations of Truth when read in the light of divine nderstanding.

One of the fundamentals of Truth is that whatver God has revealed to man in one age He will ontinue to reveal to him in all ages. Spirit-Mind is mnipresent—immanent in all creation—and it must e that the same law which inspired Moses and saiah and quickened the understanding of Paul and emonstrated its perfection in Jesus is here with us ow. "Lo, I am with you always." This is good gic, and there is nothing in the Scripture opposed o it; on the contrary, there is abundant testimony n corroboration.

It is the logical truth of these premises, and the nspiration that follows the worship of God as the ne omnipotent, omniscient, and omnipresent Spirit, hat has moved us to plant here these temporal tructures, from which this Truth shall be taught.

Paul did not hesitate to tell that Jesus had talked with him as he journeyed to Damascus, or that He

stood by his couch at night and encouraged him when he was in great peril in Jerusalem. Why should we, in this day of religious skepticism, be afraid to proclaim that God has again and again told us of the work that we are to do? Over forty years ago the Lord in a dream prophesied this work and directed us to this locality. His guiding Spirit has ever since been with us in dreams and visions, inspirations and spiritual quickenings. And it has been no child's play, this culture of the crude mentality in both individual and society. Like the children of Israel, our ignorance and stubbornness have been grievous, but we have always been encouraged by visions of the Promised Land, and our faith in its final possession grows stronger as we approach it.

The object of this school is the redemption of the human race. It is a link in the great educational movement inaugurated by Jesus, which not only taught the Truth but demonstrated it also.

The greatest of all the philosophies of life is Christianity. It is the science of life, which is the foundation of Jesus' doctrine, and is not revealed in exoteric Christianity. There is an esoteric Christianity, which the letter of the text does not convey. "The letter killeth, but the spirit giveth life." Even the apostles of Jesus did not receive the full understanding. They were not spiritually awakened to the degree in which they could comprehend the creative laws underlying existence. But knowledge of God and man has wonderfully increased and especially during the last half century. Superstition has been superseded by science; faith has been joined to understanding, and man has found the

e must know Truth for himself—also that he must rove his Truth to be true by demonstrating it.

This school intends to discern the Truth in Christianity and prove it. We do not bind ourselves to recedents in our study of Truth or in its demonrations. We know, however, that what has been one by man can be done again, under like relations —it is merely a matter of finding the law. The claim f religion to miracles is either ignorance or chicanry. Jesus and His followers did not work miracles —they applied laws in a field of mind beyond the nge of average men. These laws constitute what called esoteric Christianity, or the doctrines of the ystics. The time has now arrived for all men to ome up higher. The Lord of the universe has prepared the opening of all mysteries to the most umble citizen.

This school is an open door to the heretofore ecret things of Spirit. Although we are not a finanially endowed institution, we are inviting students verywhere to take our lessons and literature and ive in return what seems to them just and right. Ho, everyone that thirsteth, come ye to the waters . . . come ye, buy, and eat . . . without money and ithout price."

The "signs" that follow prove that we are eaching the doctrine taught by Jesus. The evils "devils") are cast out; a right use of words is nculcated ("speak with new tongues"; the subtleties f sense consciousness are taken up ("shall take up erpents"); destructive thoughts are rendered harmess ("if they drink any deadly thing, it shall in no ise hurt them); and the power of the Spirit is

exercised in healing ("they shall lay hands on the sick, and they shall recover"). But these "signs" do not constitute all the proof we have that the Truth is being promulgated. Thousands testify that their minds have been illuminated with a new understanding of God, man, and the universe, and from nearly every part of the world men and women are writing us letters of thanksgiving for the light that has come into their souls through the study of our literature.

We thank you, dear friends, not only here present, but wherever you may be, for the help you have extended toward the erection of this new Unity building. The Lord has assured us again and again that those who give to the furtherance of His work shall receive again with increase.

This is but the beginning of a work that will in due season encircle the earth. The vision of the future that the Lord has shown us is of magnitude beyond present description. The new Jerusalem is not to be in Palestine but in the heart of the American continent.

How beautiful it is to be alive!
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing: "How happy is our case!
How beautiful it is to be alive!"

—*Henry Septimus Sutton*

The Kingdom of Right Relationships

KATHLEEN W. WELCH

INTRODUCTION

MUCH HAS BEEN written and spoken in an attempt to give an adequate definition of the term, used so much by Jesus, the kingdom of God. In this and subsequent articles I am going to share with you my belief that one of the meanings which Jesus wished to convey was that His kingdom, which, He said, is all about us and within us, is a kingdom, or realm, of right relationships—with our heavenly Father first, and then with our fellow men.

The people to whom Jesus spoke knew only the God of the Old Testament. The Scribes and Pharisees has submerged the religion of that day under a dense cloud of ceremonial observances, the carrying out of elaborate ritual and so many rules and regulations that it has become a burden "grievous to be borne." Jesus let the light of His idea of a God of love and tenderness, of wisdom and compassion, flow into the very center of this fog, dissolving it with its warmth. In order to do this, He painted word pictures, called parables. In these parables He endeavored to show the people the attractiveness, the joys, the love, the more abundant life, and the peace of the kingdom. He awakened them to a realization of God, as a loving, guiding Father.

"Wake up!" He told them, in effect, "and believe the good news that there is a God that loves you and yearns over you and wants you in fellowship with Him and with one another. He needs you. You are important to Him, because He wishes to express His qualities through you, His image. The kingdom is at hand, within you and all around you. Feel it. Behold it!"

Jesus did not say, "Only the righteous, the pious and the good-living may enter this kingdom." The only stipulation He made was that they should become as "little children." They must drop their preconceived ideas and opinions, any fenced-in attitudes, and must be receptive to new ideas, and then His parables would reveal to them a shining, radiant new world of love, good health, peace, and right relationships. "Come now and look at this wonderful kingdom," He seemed to say, "see for yourselves the blessings that are there for you, already prepared by your Father. Do not turn away from it thinking, 'That isn't for me. I could never understand it.' Or, 'I'm not good enough to make the necessary sacrifices. There are ways in which I like to enjoy myself that I would not want to give up.' Or, as some do, 'I don't need anything different. What was good enough for my father and my grandfather is good enough for me.' "

Jesus began His ministry by saying, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel." In other words: "The time is now ripe for God's reign of right relationships to be uncovered. Change your old ways of thinking and believe the good news!" To Jesus

e idea of the kingdom was the dominating, blaz-
g idea which glowed through His every word,
ery healing act. Nowadays we hear a great deal
out better living conditions, better housing, bet-
r wages, more security. But Jesus and His disciples
d not preach these things. They spoke of being
conciled to God, of loving the brethren, of being
led with the Spirit, of a kingdom of right relation-
ips possible here and now to those who would be
illing to look and *see* and act accordingly, and,
oreover, Jesus promised, "Fear not, little flock;
r it is your Father's good pleasure to give you the
ngdom."

The kingdom of heaven is very much like the
ngdom of music. It is all-embracing. It knows
thing of the barriers, set opinions and differences
parating men and nations. An English orchestra
ay play a symphony, written by a German com-
ser, to an American audience, and all are thrilled
d lifted by their mutual appreciation, taken out
themselves into a different realm, far away from
tty strife and discordant conditions. The kingdom
heaven is like that—all-embracing. It isn't a
atter of believing, or even of understanding, but
faith and of loving. Many of those comprising a
usical audience may not understand the symphony
ing played, nevertheless they love the music for
elf and for what it does for them, spiritually, emo-
nally, mentally, and physically.

Those who sincerely love the kingdom of heaven
ver quarrel. The faithful men and women who
ve gained the heights of a devotional life; who
ve learned the secret of the love of God and of

their fellow men, whether they be Jew, Gentile, Protestant, Catholic, Moslem, or Hindu, all speak the same language and say the same thing. The love that heals all our spiritual, emotional, mental, and physical diseases, belongs to all equally and its sway will become universal. Jesus and His disciples knew this well and knew that just as soon as enough men and women became truly interested in the kingdom of heaven, better living conditions, more harmonious relationships between men and nations were bound to follow.

Jesus painted His pictures of the kingdom of God, telling His listeners what the kingdom of God is like. Most of us have had glimpses of this kingdom, though we may not have recognized it as such: some Christmas day, for instance, when the spirit of love and good fellowship fills the air; perhaps, for a moment, in a church, when the organ is softly playing; when a beloved child who has been desperately ill, is declared out of danger; when you were reunited to a dear one after a long absence; at a moment when you have felt loved and forgiven; some quiet summer evening when you have watched the sun sink below the horizon in a blaze of glory. Oh yes! We have all had fleeting glimpses of Jesus' beloved kingdom.

Most of us have had the kingdom offered to us one time or another, probably without being aware of it. Perhaps there has been a quarrel, or a difference of opinion with a member of the family, followed by a stiff feeling of estrangement and separateness. The long resentful silence may be broken by some such trivial words as, "Care to go for a

alk?" or, "Let me help you with that." Sounds ifling, doesn't it? Yet, in our response and the anner of our response to such a trifle, the harmony a relationship may depend. In the acceptance, or jection, of such an invitation lies our acceptance or jection of part of the kingdom of heaven which is just been offered to us. Let us be careful never refuse to enter the kingdom, whether the doors e opened to us by our children or other loved ones, friends or acquaintances, or while engaged in cial or civic activities.

In this and subsequent articles, let us examine gether some of Jesus' pictures, or parables, and e if we cannot tune out national and international ife, jealousies and greeds, selfishness, intellectual periority, fears and doubts, anxieties, troubles and nfusions, and tune in on the quiet, beautiful music the divine kingdom, where there is to be found ace and joy and the inspiration for more selfless d productive living here and now. In the next ticle we will start our pilgrimage with the parable the Pharisee and the publican. In the meantime t us pray:

Dear Father, help us to be true, sincere disciples the kingdom. Help us to approach its wonders th the eyes, ears, and heart of a child, that its ors may be open to us, and reveal all the blessgs prepared for us from the beginning. In the me of Jesus Christ, who taught the availability of is, His beloved kingdom of all right relationships. men.

EDITOR'S NOTE—The second article in this series will appear in March UNITY.

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Admonition

Heart, we must love more tenderly
Than ever we loved before;
For men are killing brother men
In a cruel game called war.

Heart, we must trust more earnestly
In what we know is Truth
Than ever we did in the quiet days
Of laughter, love, and youth.

For men will turn, as men have done
Since first the world began,
Away from all this bitterness
To God's embracing plan.

And they will need new fortitude
To help them right the score;
Heart, we must love more tenderly
Than ever we loved before!

—*Vivian Laramore Rader*

When You Pray

GRACE A. THOMPSON

Part One

JESUS GAVE His followers a form to follow when they pray, and the words of the Lord's Prayer are well known, in fact so well known that their repetition is ofttimes meaningless. We repeat the words of this wonderful pattern for prayer almost as glibly as we once recited our Mother Goose Nursery Rhymes, and our tone is sometimes more flatant than reverent.

An old translation of the Lord's Prayer that I chanced to come across one day aroused in me a new interest in its words, which, because of their familiarity, can easily be said without much thought. The old translation read: "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread and forgive us our offenses as we forgive those who have offended us. Lead us away from temptation and deliver us from evil, for Thine is the kingdom, and the power, and the glory, for ever and for ever."

This old translation is not too unlike the generally accepted version except in the changing of a few words, but what a vast difference the substitution of those two words made in the meaning of the Lord's Prayer to me that day! And how it made me want to dig deeper!

So together and starting at the very beginning,

let us see if we can uncover the real meaning that is hidden in these precious, familiar words of the Master and understand a bit more clearly our need for just such a pattern for prayer.

"Our Father which art in heaven." By "Father" Jesus referred to God, and since God is represented in the Bible as love, truth, life, the eternal all, when we pray "Our Father" we should have in mind eternal life, love, and all truth.

"Our Father which art in heaven"—heaven, the abode of the Allness, which is God the Father. We would know what and where His abode is. However, before we can comprehend either, of one thing we may be certain—it must be an atmosphere or state of bliss and harmony because our Father is ever-present.

Webster defines heaven as "the abode of the Deity," and inasmuch as the Deity is Spirit it would naturally follow that heaven, the dwelling place of God, must be a spiritual realm.

We have been taught and we do believe that God is everywhere present. Therefore, since God must be in His kingdom, the blissful, unchanging, unending spiritual realm known as heaven must also be everywhere present and even within us, for Jesus said: "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you."

Again we are told, "In him we live, and move, and have our being." Consequently, since we have our very being in the spirit, life, truth, and love which is God, it must follow that when we become aware of our oneness with the All we shall also

e aware of heavenly bliss and harmony here and ow.

The kingdom of God is and needs neither our bservation nor belief to establish it, and when we ay "Our Father which art in heaven" we speak ith the assurance that eternal life, in which we ove, is already in the state or condition of perfect armony called heaven.

"Hallowed be Thy name." Turning again to the ictionary, we find that hallowed is synonymous with oly, consecrated, and sacred, and so we may bring e meaning to a sharper focus in our mind by substituting these words for "hallowed." Then in saying, "holy, consecrated, and sacred be Thy name," e must remember that "Thy name" refers to something other than the words "Father" or "God."

Whenever we say, "John Doe has a good name," is commonly understood that we are not referring o his signature, but rather we are declaring his character, his nature to be beyond reproach. Accordingly, hen we say, "Holy, consecrated, and sacred be hy name," we should not think of the individual etters in the words Father or God but rather of the ery nature of our Father, God.

Then when we pray, "Our Father"—Spirit, life ternal, all—"which art in heaven"—ever-present piritual realm of unchanging bliss and harmony—holy, consecrated, and sacred be Thy nature," we re not imploring the Father to be in nature anything ther than that which He already is any more than our neighbor who declares, "the sun be hot," is rying to entreat the sun to change its temperature. he nature of our Father, the eternal life in which

we have our being, is now and always has been and always will be holy, consecrated, and sacred. Hence we understand that Jesus knew the importance of recognition of the presence and nature of the Father as the first step in prayer, and mortals must take this step repeatedly, not to tickle the vanity of the Father, for our words cannot change the Deity, but to remind this carnal, human mind of the Truth.

After addressing the almighty spiritual allness as "Our Father which art in heaven" and avowing His nature to be holy, consecrated, and sacred, Jesus told His followers to say, "Thy kingdom come, Thy will be done in earth as it is in heaven." But since God the Spirit is already everywhere present we believe that His spiritual kingdom must also be present everywhere even now. Then why is this invocation necessary? Why should we pray for something to come that is already here?

"Oh," it can be argued, "this means that we are asking that God's kingdom come and His will be done on earth." On earth? Where can earth be? Have we not said that we believe God is everywhere? Then is there any place outside of everywhere for "earth"? Now either God and the spiritual state or harmony that ever surrounds Him is everywhere or He is not, and if He is there is no room for earth.

However, we must not confuse the real with the unreal. When we speak of God and His kingdom we are referring to the real, the eternal, that which is unchanging—the same yesterday, today, and forever—the realm that is spiritual and must be discerned by spiritual vision. When we use the word earth we refer to material things, things subject t

ange, temporal, and visible to the physical eye, t unreal in the sense that there can be nothing mporal and changing in the eternal, unchanging, r any imperfection in perfection any more than ere can be discord in harmony or darkness in light.

However, as one man remarked about another, He lives in a world of his own," and is that not true human nature the world over? We live and move d have our very being in the kingdom of love, ace, joy, and harmony, and yet we build walls of fishness, hate, greed, lust, lack, and limitation ound ourself and then proceed to fashion a world ording to our own willfulness and false beliefs. d as we writhe and suffer in this world of our n we longingly gaze toward some vague and dis- t place called heaven, believing that we shall d blessed release there after death if we patiently r the cross of our present afflictions, which we nk God sent upon us.

It makes no difference what our personal con- sions are, for Jesus said the kingdom is unaffected any observations we might make, and so, not- hstanding your false belief and mine, "the king- n of God is within" each and every one of us. en why do mortals believe that they are separated m God and His kingdom? Why are we not con- ous of our oneness with its peace and joy? Well, it is possible for any one of us to shut out the t of day by merely closing the eyelids, so is it sible to shut out the harmony of the kingdom h a world of our own making—a world of dis- sion and strife, discord and unhappiness. But a rld subject to change, thank God! Why, if this

chaotic world we have made were real in the sense that heaven is real its misery would have to remain the same today and forever. It would be eternal, and we could not hope to change it—nə, not even by saying the Lord's Prayer.

Our conclusions about heaven are futile and worthless as far as their affecting heaven is concerned, but we have reason to rejoice in that the false conclusions we have reached about conditions "in earth" are not only subject to change but are changed when we pray aright, and it must have been these very conditions to which the Master referred when He told His followers to say, "Thy kingdom come, Thy will be done in earth."

Even so how can a kingdom that is already everywhere come? When the kingdom comes to anyone it comes in the same sense as light comes to the blind man who cries, "I see! I see!" He sees the very light in which he has been living and moving all the while. He was in the light but did not see it. And so when we pray "Thy kingdom come" we are asking that we may become conscious of the spiritual kingdom in which even now we live and move and have our being but do not perceive because of the opaqueness of mortal mind with its willful ways and false beliefs. Jesus knew that before the peace, joy, and harmony that God ever wills for all His children could be made manifest in the affairs of this seemingly real, material world about us there must first be on our part the desire together with the willingness to yield to God's will.

And should there not be a high note of gladness in our voice as we pray "Thy will be done" in

ıe visible outer as it is done in the invisible, spiritual domain? God's will is ever right, just, good. When we believe it with all our heart, the arrogant, ubborn carnal mind with its wrongness can no ɔnger keep us in bondage to its false beliefs. In uiet, patient submission we shall rejoice to let Him ave His way with us. We may not be openly rebellious to God's will at any time, but because of oubt and fear we sometimes do pray "Thy will be one" with a certain degree of secret resistance, ith more or less the same air of resignation as one ight have who knows he has to swallow a "bitter ill."

"Thy kingdom come." Thy kingdom is come. lake us aware of His presence so that in perceiving ıe eternal reality of His perfection as it is in heaven e may see the nothingness or not-real-ness of the ɔnfusion "in earth," and seeing it that we may with ervent desire eagerly and joyously pray "Thy will e done."

TO BE CONCLUDED

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace be established throughout the world, in the name of Jesus Christ.

How Long Shall We Love?

How long shall we love? The question is asked,
How long shall we love and grow?
As long as the heavens are tinted with blue,
As long as the wind doth blow.

How long shall we love? Aye, forever and aye;
As long as the rivers flow;
As long as the warblings of birds are heard;
As long as each other we know.

How long shall we love? As long as we live;
As long as we have a day;
As long as the stars keep watch o'er the night;
As long as the flowers bring May.

How long shall we love, 'T is useless to ask
How long the heart will love;
For love knows no future or present or past;
It flows from the fountain above.

—*Bertie Roberts Chambers*

Steadfast Faith

FRED A. BARROW

AN AFFIRMATION of belief in what is good and true is an invigorating and constructive exercise, a means of healing, and a means of supply for all our needs, whether spiritual or material.

Worry is a poison. Faith, steadfast faith, is an antidote or cure for this poison. The Great Physician prescribed this antidote. Said He:

> *Which of* you by being anxious can add one cubit unto his measure of his life? And why are ye so anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

In the Gospel according to Mark this statement of the Master is recorded: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." So very often we pray without steadfast faith, and then we wonder why our prayers are not answered. When we pray in faith for health for ourselves or for our loved ones, health is the immediate response. When we pray for

material requirements, believing in the goodness of God, then our needs are supplied, although not always in the way we had anticipated, for God's ways are not our ways. When we pray to be led into the way of Truth, and pray in steadfast faith to the fount of all Truth, God, then the enlightenment of Truth flows into us. By steadfast faith and by prayer the seemingly impossible can be accomplished.

Prayerful Unity students throughout the world know that the foregoing is true and frequently testify to its truth in the pages of Unity literature, even as this writer now testifies. Whenever afflicted in mind or body or estate, I always seek help from our Father, and that help never fails to come, thanks be to Him and His Son, the Lord Jesus. Thereby has my faith been strengthened and my spirit exalted.

Truly great men always have been men of faith. Wrote the English poet, Alfred Tennyson in "In Memoriam":

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

There are things in this world that we must accept on faith. The great American essayist and philosopher Ralph Waldo Emerson also had faith, and has contributed this thought to stumulate our faith: "All I have seen teaches me to trust the Creator for all I have not seen."

Without steadfast faith no man ever became great or ever produced any great thing. Without steadfast faith on the part of the inventors neither

telephone nor the telegraph nor the electric light
the electric dynamo nor the steam engine nor
Diesel engine nor the radio nor the motion pic-
e nor the automobile nor the washing machine nor
vacuum cleaner would have come into being.
r would great books have been written and
nted; nor would great works of art have been
nted; nor would typewriters have been manu-
tured.

Great and useful and imposing structures the
rld over have been built upon a substratum of
th; they have been erected by men who had con-
ence in what they were doing. Great business enter-
ses have been built up and developed only by
n who had a firm faith in what they were doing.
rough the combined power of faith and love in
hearts of men great and blessed humanitarian
anizations have been formed, the Red Cross, for
mple.

As the German poet Goethe has well said:
pochs of faith are epochs of fruitfulness; but
ochs of unbelief, however glittering, are barren of
permanent good." Affirmations of belief are con-
active forces, as we have said; negations are non-
structive.

A sorrowing father brought his son to Jesus in
hope that the Master might cure the boy of the
leptic spasms that were so pitiful to behold.
hen the afflicted boy was brought into Jesus' pres-
e he "fell on the ground, and wallowed foam-
." The compassionate Master asked of the father,
ow long time is it since this hath come unto
n?" The father replied: "From a child. And oft-

times it hath cast him both into the fire and into t
waters, to destroy him: but if thou canst do an
thing, have compassion on us, and help us." Jes
said to the father, "All things are possible to hi
that believeth," and the agonized father exclaime
"I believe; help thou mine unbelief." Jesus cur
the afflicted young man of his terrible sickness the
and then. So we see that the faith of others in t
power of God can work healing in the sick
afflicted, when a prayer for cure is made with fai
in the power of prayer.

A man blind from birth was cured of his blin
ness by Jesus on the Sabbath day; and because H
healed him on the Sabbath the purblind Pharise
declared Jesus, the all-righteous, to be a sinne
They questioned and cross-questioned the cured ma
until he lost all patience with them, and tersely e
claimed, "Whether he is a sinner, I know not: o
thing I know, that, whereas I was blind, now
see." One cannot deny the obvious without makin
oneself ridiculous. The Pharisees realized that an
sought by an expression of vindictive anger to cov
up their shame. They did not want to acknowled
that Jesus had the power to heal, so they resorted
childish subterfuge, saying, "This man is a sinner
But the healed man gave them the right answe
Sinners hurt; they do not heal.

Faith is a sustaining power, a power that ca
keep us going along the way of eternal life, t
Christ way. Traveling along God's road of life, w
often grow weary; but when in faith we lift up o
spirit to God and pray for renewed energy so th
we may continue on our journey, this energy flo

nto us and we become refreshed, re-energized, and march hopefully and joyously onward.

It was their steadfast faith that kept Jesus' first followers stanchly on the side of their leader in spite of the mockings and beatings and imprisonments they had to endure in their propagation of His teachings. But they knew how He had suffered, and how patiently, and the disciple is not greater than his Lord.

When we are conscious of approaching difficulties or troubles of any form or variety, we will pray to God that He will increase our faith in Him and in His Son. As our faith rises our troubles will ebb away. We will hold fast to our faith.

As the prophet Habakkuk said and as Paul repeated, "The righteous shall live by faith." I will repeat those encouraging words of the Master: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

"Dear God, in me build up a steadfast faith." Let that be your prayer, as it is mine. Living a righteous life, we shall then receive the bounties of our beneficent God. Amen.

If we wholly believe the good that we affirm we soon shall see results. If there be a hidden doubt it may check manifestation. It is good always to declare: "In every part of my mind I am conscious of the reality and the presence of the good."—IMELDA OCTAVIA SHANKLIN

The Miracle of a Child's Prayer

BLANCHE BYER

FOR THE PAST four years I have wanted to tell people everywhere of the miracle wrought by a child's prayer at a Thanksgiving table. I might call this story "A Little Child Shall Lead Them," for it was indeed a little child that brought my husband and me to a true understanding of God's love. Or rather it was the prayer of that little child which really worked the miracle.

Ralph and I were married shortly before he left for the Philippine Islands in 1942. He was in the Marine Corps and saw action in nearly every battle on the road back to Manila. Although he had been wounded several times, when he came home he seemed like the same Ralph I had married, that is, to all outward appearances.

But before long, I noticed a nervousness, an irritability, and a general lack of interest in things about him. Since we were unable to find a house or an apartment, we lived with my parents for a while. However, things grew worse, and we moved into a small room with a kitchenette over a downtown grocery store.

Ralph came home in August, 1945, and during the next year, he had ten different jobs, losing or quitting every one of them. (It was not that he was lazy, for at the time he went in the service, he was considered one of the finest young mechanical draftsmen in our city.) His employers were more than pa-

ent and tried in every way to help him, but he imply would not take orders; he was quarrelsome ith the other workers, and in general, he was in-ffectual.

Although I knew that he was ill mentally and hysically, there was nothing I could do. Long be-ore the first year was ended, I knew we could not o on together indefinitely. I was working in an ffice, so we managed to live, in the literal sense of he word—but it was not really living. What we oth needed (and did not know it then) was food or the soul, the spiritual strength and understanding o carry us through Ralph's readjustment to normal, appy living.

A few days before Thanksgiving Day, we talked t over and agreed that I should get a divorce. But God works in mysterious ways for the good of His hildren. He knew what we were lacking in and, es, even seeking. I knew we still loved each other, ut I also knew that another year like that one would surely make us strangers, perhaps even ene-nies.

On several occasions, I had met a Mrs. Norris nd her little girl in the grocery store, and some-imes we chatted with each other. She was calm nd poised, and there was a happiness about her hat seemed strange to me. Her husband had been in he service, too, and was going through a readjust-nent period.

"In the heart of man a cry,
In the heart of God supply."

How true that was in my case! Deep within me was the cry for help: help to save our marriage, help

for strength, help for the love that never fails. It seems strange to me now that I had not thought of God and His ever-sustaining strength to keep us from crashing.

It had not occurred to me that there might be complete healing, not only for Ralph's physical and mental condition, but for all the inharmony in our lives. Had the thought entered my mind, I should have brushed it aside. Only a miracle could straighten out our lives. And certainly I did not believe in miracles then! My mind was filled with purely materialistic things and to my way of thinking there was only natural law, and it could not be broken.

Since a "miracle" did happen, I have come to know that it is true, natural law cannot be broken, but it *can* be overpowered by another and stronger law—the spiritual law. Jesus was the master of spiritual law, because through His understanding He had faith in that law. Yet He never spoke of the things He did as miracles, but always He spoke of them as works of the Father.

Be that as it may, I shall always think of what happened to us that Thanksgiving Day as a miracle, for only something exceeding the natural law could have opened our eyes to the light and our hearts to the flood of faith and love that bathed and permeated our minds.

It was the day before Thanksgiving, and I was in the little store buying a few groceries. I was not planning a special meal for the next day. It would not be much of a day of thanksgiving for Ralph and me, as we had agreed to go to a lawyer the following day to make arrangements for the divorce.

In the store I saw my friend Mrs. Norris buying large turkey, a pumpkin, and the other things that ake up a Thanksgiving dinner. How eager and appy she looks, I thought, with a twinge of envy nd bitterness!

Mrs. Norris came up to me, smiling. "I am wonering if you and your husband would come over or dinner tomorrow, Mrs. Byer. There will be just y husband, little girl, and myself, and we would ove to have you eat with us. Please say yes."

"You—you—mean——"

"That we really want you? Indeed we do! And you are not planning anything special, I just won't ake no for an answer!"

I felt a lump in my throat and I am sure there ust have been tears in my eyes as I accepted the nvitation. But why had she asked us, virtual strangers? Yet in some ways she did not seem a stranger. here was something in her voice, her words, her es, and her smile that made me feel life was not ntirely devoid of love and brightness.

Ralph refused to go at first. Then the lines about is mouth softened a little, and he said, not unindly, "All right, if you will get anything out of ." He turned away quickly, and I realized that our arting was not easy for him either.

The Norris home was bright and cheerful, homey nd friendly, and we felt welcome at once. The two ien drifted into talk of their army experiences, not orbidly or bitterly, but as a phase of life that had ome and gone, no longer being a part of them.

I was surprised to hear Ralph talk so easily and ormally, and the thought raced through my mind

that perhaps it was I who had been the weak, impatient one, that I had expected too much of him too soon.

I went to the kitchen to help Mrs. Norris with the dinner, while four-year-old Judy flitted about the room like a hummingbird. Little did I realize at that moment the spiritual beauty and understanding that lay behind that mind so young in years, but so old in the wisdom of love!

In a short time dinner was ready, and we took our places at the table. When we were all seated, there was a moment of what seemed to me the silence of the Spirit itself. Then Mrs. Norris said softly to the little girl, "You may ask the blessing, Judy."

Something surged through me. Ask the blessing! That little child ask the blessing for all the goodness about us! Folding her little hands in prayer, her golden head bowed, the child prayed:

"God is good, and God is love. We thank You, God, for this food today and for all the blessings of every day. Amen."

There was no self-consciousness about the child. What she had done was to her the simple, natural thing: to give thanks to a Father whom she loved and trusted completely.

I hardly remember how we got through the meal, for something inside both Ralph and me was stirring to life; it was as though a door was opening on a new life for us. Yes, by that child's prayer, the miracle of a new birth was being performed. We were partaking of more than material food for the sustenance of the body; a spiritual food was being

ransfused into our hearts and minds.

Several times during the dinner, I glanced at alph. There was a tense expression about him, in is eyes, the set of his lips which told me that he as experiencing the same emotion that was going n in me. What doctors, friends, psychiatrists, and amily had failed to accomplish was accomplished y a little child's prayer!

We were both very quiet that evening, and othing was said about going to the lawyer the next orning. But there was a veiled softness about alph that had not been there for many months. As or myself, there was a feeling of tenderness and esire to help him, a feeling I had not known during hose past few months.

We were still silent the next morning at breakast. While I washed the dishes, Ralph stood lookng out the window. Suddenly he turned and came uickly to me. "Blanche, do you think we can make new start, try again to make our marriage work?"

Then did I know how truly great the miracle ad been. Yes, because of a little child and her aith, we were led to a new life and greater happiness than we had ever known. Oh, we did not ttain it in a day or a week or a month. But it was starting point for us.

Ralph found a new job, and today, four years ater, he is chief draftsman for the same company.

Since that Thanksgiving Day our cup of blessngs has seemed to overflow. Because we, too, began to seek and to know the Father that the little hild knew so well. Now we have our own home,

with sunny lawns and gardens, a home filled with light and love, a fitting place indeed for the wonderful Guest who is with us at all times. Then a crowning blessing came to us just a year ago, a little girl of our own.

All this happiness has come to us through the miracle of a child's prayer of blessing at a Thanksgiving dinner table!

Love's Reply

Love, you come unbidden, undesired
To me, who now would shun the fairest rose
And so avoid the thorn. My heart is tired
Of you and all your ways. I want the prose
Of tranquil, homely things like summer rains
That rouse the prairie sage, its purple bloom,
The bluely shadowed leaves in country lanes,
And candlelight within a quiet room.

But love replied: "How little mortals learn
Of me and all my ways! For I can bring
The deep and holy peace they ever yearn
To find. They need but to understand this thing;
When love transcends the self, transmutes the clod,
The human heart will know that love is God!"

—DOROTHY CALLAWAY

Today Is Mine

GEORGIA MOORE EBERLING

FEAR OF TOMORROW can cause men to misuse today. Today is mine—mine to use for good, mine to share in the work of Jesus, who went about doing good.

In a morning devotional reading, this sentence spoke to my heart: "Life is given by single days."

Jesus taught that we should take no anxious thought for tomorrow. He never did. He faced each morning with courage gained by communion with our Father. He did His work for that day and trusted God for grace for the morrow.

Job completely regained his faith and trust and positive outlook on life in spite of a pessimistic wife, who advised him to curse God and die, in spite of friends whom he called "miserable comforters." We hear him triumphantly declaring, "For I know that my Redeemer liveth." And tells the friends:

"I have heard many such things:
Miserable comforters are ye all."

No thoughtful person can deny that the world is in turmoil, that there are great threats to peace, but there is a great difference in a prophet who sees, and tells what he sees, and gives a remedy, and in a miserable comforter, who foretells doom, and preaches fear of tomorrow, and has no panacea. If leaders of nations would use "this day," they could yet change the pattern of world conduct, could yet establish friendship, could yet build for peace.

God knew this, so He gave us many admonitions, many promises and many positive statements about the value of today, this day, now.

Paul writes in II Corinthians, "Now is the acceptable time; behold, now is the day of salvation." God has always seemed to care for His children's needs one day at a time. Just enough manna fell, you may recall, to satisfy one day's hunger need's. If anyone tried to hoard it, the manna spoiled.

We read of King Jehoiachin of Judah being cared for by his former enemies; we are told, "there was a continual allowance given him of the king, every day a portion, all the days of his life." His good lasted "all the days of his life," but it came a portion for every day.

Early in the history of mankind, we hear God saying through the prophets, "See, I have set before thee this day life and good, and death and evil . . . I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances."

If they did this, "life and good," not "death and evil," was to be their portion. Today, as then, men do not always choose the good, and they suffer the consequences of their own choosing.

Over and over Moses urged, "Consecrate yourselves to-day to Jehovah . . . that he may bestow upon you a blessing this day."

In the days of the kings in the Bible, we hear Elisha warning, "This day is a day of good tidings, and we hold our peace."

There were plenty of days when bad tidings seemed to be the rule, and evidently there were

many "miserable comforters" abroad, but when good news came they held their peace. It requires faith and optimism to sing with the Psalmist,

"This is the day which Jehovah hath made;
We will rejoice and be glad in it."

For us each new day is the day that the Lord has made. This is the only day we have. If we rejoice, must be on this day. Jesus must have had this in mind when He prayed, "Give us this day our daily bread."

Isaiah sounds very modern in one passage. He asks his people, "Hast forgotten Jehovah thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy?" Quietly he inquires further, "And where is the fury of the oppressor?" Then he goes on, "Awake, awake . . . put on thy beautiful garments."

What are the garments for us today? I think faith is a beautiful garment. Prayer, trust, and humility are beautiful garments. Love, understanding, hope, and brotherhood are beautiful garments for the world of today to put on. There is yet time. Today is the day to work for and win a lasting peace. Today is the day to change the pattern.

The universality of God's love takes in our own troubled age as it has every era in history. The promises of old are for us, too. So we may believe Nahum when he says, "Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him."

Many centuries later Paul affirmed "Jesus Christ

is the same yesterday and to-day, *yea* and for ever." He is sufficient for each day as it dawns. His kingdom could come "in earth, as it is in heaven," if men willed it. Paul had courage. "We faint not our inward man is renewed day by day," he told us. Paul knew how prone the heart is to wander. He reminded the churches that it is a good thing for the heart to be established with grace.

Some persons say that it has been a long time since these promises were made and that God's kingdom still seems far away, but we must remember that the Eternal does not reckon years as we do. Peter spoke regarding this, "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as a day." God has never been in a hurry, and it is a good thing for the world that He is not. He is patient and long-suffering. "It is . . . precept upon precept; line upon line." It is new day after new day, season after season, cycle after cycle—but all made up of one day at a time.

God will work out His plan, and He wants our help. It is not only our duty but also our privilege to be co-workers with God in bringing His kingdom to pass.

God knew there would be difficult days. He knew man! We are warned,

"If thou faint in the day of adversity,
Thy strength is small."

I like to read the triumphant words of Jeremiah when he repeats God's words to a fearful people. "But I will deliver thee in that day, saith Jehovah; and thou shalt not be given into the hand of the men

whom thou art afraid. For I will surely save ee . . . because thou hast put thy trust in me, saith hovah."

Of whom are we afraid? God will deliver us we put our trust in Him. Why should we boast tomorrow? When it comes, it is today . . . this day.

Above my desk I have this verse from the Sanrit. I like to read it often.

"Look to this day!
For it is Life, the very Life of life.
In its brief course lie all the
Verities and Realities of your Existence;
The bliss of growth,
The glory of action,
The splendor of beauty;
For yesterday is but a dream,
And tomorrow is only a vision;
But today, well lived, makes
Every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well therefore to this day!
Such is the Salutation of the Dawn."

What are you afraid of? What mistakes lie back you? Today is mine! Today is yours! "Take heart th the day and begin again."

NIETZSCHE SAID: *A serpent that is unable to shed its skin is doomed to perish. Likewise, those who cannot change their opinions, get out of old ruts, grasp for something better, will as surely perish.*

Prayer of Gladness

Lord, let me never fail to see
The beauty of a winter tree
Against a twilight sky;
To watch the moon grow night by night
From crescent birth to fullness bright,
And hear the night winds sigh;

To sense the beauty of the rose,
And hear the hidden song that flows
Where leaps the waterfall;
To watch the rise and fall of day,
And even heed when sparrows say
Their soft goodnight to all.

And teach me, Lord, to understand
That it was by Thy loving hand
This goodness was bestowed;
To feel Thy presence, hear Thee talk,
And know eternally I walk
Thy safe and chosen road.

—*Edith Schlosser*

Take It Easy

GLENN CLAIRMONTE

WHEN A PROUD FATHER begins to explain the rudiments of mechanics to his little boy in the workshop behind the garage says: "Take it easy, Son. If it doesn't fit easily, en you haven't the part that belongs. Each piece made to fit without forcing."

This is a lesson worth taking to heart—it will ve a good deal of the anguish that comes from rking too hard in the wrong direction. Whenever peated efforts draw blank results or whenever meone is likely to get hurt by our actions there is mething wrong in what we are doing or trying to . We had better halt immediately and look the atter over, for we shall only wreck something if e shove a cog that does not mesh—and that some- ing may very well be our own precious happiness.

There are times in every man's life when he mes to a point when a thing he does not like seems be "happening" to him. If he is wise he pauses once and waits for the "still small voice" within n to give direction. He can draw success into his cumstances as easily as he can draw a deep breath he will stop, let go, and allow a higher power to vern his next move.

This advice may seem hard to follow. It may tually seem impossible sometimes to put on the akes when we are driving strongly toward a goal at we have set for ourself. We are keyed to run,

to rush, to force a way through, and it takes a strong character to change our attitude at such a time. However, if we do have the wit to stop bucking the current and will go along with the stream, then we can get the benefit of the stream's momentum.

All things work together for our betterment, but this does not mean that we should invite disaster in order to overcome it finally. You have heard people claim that misfortune prodded them into turning down the right path. If taken literally this is not really the best way to describe the eternal unfoldment. Surely it is wise to make use of adversity, but it is even wiser to avoid it in the first place.

Any inharmony in a situation is merely proof that self-will and stubbornness have been blocking the way. The prodigal son "came to himself" and made a better choice; we can do likewise. He met with misfortune as long as he persisted in appeasing his shortsighted desires, but a change for the better was evidenced as soon as he opened his mind to wisdom. That wisdom, you may be certain, was already surrounding him like an abundant harvest waiting to be used.

In trying to clarify his own problem a friend asked, "If my eyes feel tired, does that mean that God is urging me to use my ears more?" No! God does not have to use a wrong method to accomplish a right result. He does not have to supply friction to induce us to go right—it is ourselves who cause the friction by going wrong, just as the little boy in the workshop would be causing his own trouble if he tried to fit a part into a hole not made for it.

You and I have opportunity to use all our faculties always, and God's purposes are never in conflict. Two eyes complement each other in seeing, and all other organs join to make the complete activity of the whole body. In fact, far from sabotaging the functions of other bodily processes, each organ fulfills its own bit of co-operation in a positive way.

The human body is part of the grand scheme, a sample, let us call it, of the smooth working of the universe and all its parts. There can be similar smoothness in our affairs and in all circumstances we meet.

My neighbor tells me that at one time she wondered why she could not find a suitable place to live in a certain distant city. There were a number of vacant houses, but she found some reason to reject each one. Finally she took a deep breath, quieted the feverish haste that was making her heart beat too fast, and sat quietly and waited with an air of expectancy.

Soon she found herself chuckling. That city was not the place where she wanted to live anyway! She really wanted to come back home and she had subconsciously been trying to find an excuse to do so. All her wild efforts racing from one vacancy to another had been to satisfy some upper crust of her consciousness while the deep desires within her had fought silently for recognition. Now that she understood, it was easy. So instead of leasing her own home for another year she came back and has been happy ever since.

And another friend learned the value of relaxing. She was competing with another qualified ap-

plicant for a certain position. She became so tense and resentful toward the other girl that she suddenly knew there was something wrong in her approach. She paused. She sat on a bench at a bus stop and remained as still as possible while the traffic ground out its noises all around her.

She decided finally that that job was not for her or it would not have stirred up such an unpleasant reaction in her. She calmly returned to her apartment and found a telegram offering her an opportunity that she formerly thought unattainable.

If she had forced her way into that other job she would not only have deprived the girl who really belonged in it, but she would have forfeited her own freedom to accept the better job.

These are only instances that serve to point out this fact: Life can operate evenly if we remember that each part has been made to fit without forcing. All we have to do is be careful not to try to put a part where it does not belong.

Faith is like a magic wand. He who possesses it speaks the word and the sick are healed, peace is restored to the discordant, the poor are prospered, and the sad are made joyful.

Faith is the rock upon which churches and great institutions have been built. Faith makes weak people strong and sick people well.—LOWELL FILLMORE; NEW WAYS TO SOLVE OLD PROBLEMS.

Who Art Thou?

CHARLOTTE RICE

"WHO ART THOU?" This is a difficult question to answer. And the inability to supply the answer is an obstacle to the rich fulfillment of life. How can I be like a son of God, if I do not know that I am a son of God? This question has bothered me in my own life and in my small efforts to help other people live a fuller life.

Finally I came to the conclusion that the reason I did not recognize that I am a son of God is I did not comprehend the meaning of the term "son of God." In my search for enlightenment I came upon the beautiful story in John 21:3-12 of the appearance of the risen Lord to the apostles as they fished in the Sea of Tiberias. They had fished all night and had caught nothing. At daybreak Jesus appeared on the shore and instructed them to lower their nets on the other side of the boat. When the nets were too full to draw up, John recognized the Lord on the shore and hastened toward Him. The passage ends: "And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord." I wondered at the changes of mind that would be necessary in me before I could answer "Who art thou?" And in my meditation I recognized that there was more than one answer.

"Who art thou?" If I can answer with Truth, then I am a long way on the upward path of my

spiritual development. And when I say "answer," I do not mean simple lip service—I mean an answering that my inner and my outer life attest to. The question is not simple, but if I fall short again and again I shall not miss in yet another way by condemning myself. We have been told that God will forgive seventy times seven, for His greatest desire is that man succeed. Even the apostles who were with Jesus were not always aware that He was the Christ; yet Jesus never forsook them. His love, an expression of the Father's love, never wavered. He forgave them and gave them yet another and another opportunity to understand—and in time they recognized the Christ. So if I err I start again in my seeking for the answer.

I have to answer the question three times. The first time I ask is in the midst of excessive materialism when I have an inner sense of disquiet. I am not so certain that my values are as correct as I thought. I feel the need of something more in my life and I ask the question. Or perhaps, it comes to me in time of great stress or great need, which somehow is easily and almost effortlessly met. In wonderment I ask, "Who art thou?" The Christ has come into my life and I have recognized Him. Not that the Christ really "comes into my life" the Christ, the Comforter, this emissary of the Father has always been with me. It is I who have been deaf and blind to His presence. But now I am beginning to get a faint glimmer of the Truth. In a groping way I ask my question and give my first answer. And I gradually grow in spiritual consciousness.

Every man comes eventually to the place where

he questions himself. Even the asking in a superficial way sets our mind to thinking. For days we shall find ourself wondering about it. And to start to think is a good step in the right direction.

As we think we realize that it is not logical or reasonable that we are just the result of a haphazard idea. There is too much order in this vast universe to feel that any one part of it evolved by mere coincidence. And as we look about us, we come to the logical conclusion that man seems to be the most important phase of the whole plan. If we are spiritually guided in our contemplation of the plan of the universe we shall very easily recognize the inherent dignity of man—the obvious fact that man is important to God, for man is the Father's medium of expression. And so when I first ask this question of myself my answer is something like this: "I am someone who is necessary to God. Somehow I am an important cog in this vast complicated universe." There are very few people who will not admit at least that much. An important cog, you say; but a cog does not seem very important. However having used machinery I know how one piece that does not fulfill its function can disrupt the whole works. Thus the simple cog gains stature, becomes important. Through my thinking and hence my living I grow spiritually; I begin to recognize my divine ego.

Later when I ask this question for the second time I now answer, "I am a child of God." I have come a long, long way. My life speaks of it; my friends are well aware of it.

But I have still further to go. I must go on and realize that I am more than a child of God. There-

fore the answer to the third asking is: I am a son of God! Being a son of God I am, as He said, joint heir with Him. I must come to the point where I can answer the question, "Who art thou?" as Jesus answered it by accepting my birthright and assuming my Christhood.

To answer this question however I have to grow spiritually. I have lessons to learn—simple lessons, but necessary ones. There was the lesson in abundance the apostles learned in the Bible passage from John already mentioned. I too must learn that all substance in my life is from God; that there is but one source in my life, and all manifestation is sustained by that source. I must go a step further and learn to acknowledge substance before it is visible and to praise God as my source of good regardless of appearances. And like the apostles, I must learn to follow the advice of the Christ and "cast the nets" where He directs me. I have asked for guidance, and I must accept it when it comes. As I grow I shall recognize the voice of God as He guides me, for I shall have gained in spiritual values and in understanding of what supports and sustains all manifestation both visible and invisible.

We have been told again and again that "ye shall know the truth, and the truth shall make you free" —a beautiful promise, simple and easy. But there is a conditioning clause in each and every one of God's promises. This time it is very important. "If ye abide in my word . . . ye shall know the truth, and the truth shall make you free." "If ye abide in my word." If I abide in Christ's word I shall have the answer to my question. I shall have the perfect way of life; I

shall have the perfect world here and now. Heaven will have come to stay! But there is that conditioning clause, "If ye abide in my word." It is a big challenge. It is a worth-while one, and I shall strive to accept it. I shall keep it by taking His word into my inner heart, my inner mind, into the secret place of the Most High, thinking on the word, meditating upon it until I fully understand that His word is a living part of me. I shall then unconsciously and naturally live a life like to the Christ's.

Then I shall live up to the third answer. To meet my fellow man, whatever his color, his creed, or his station in life, and recognize the Christ in him calls for a great deal of understanding, faith, wisdom, love, and righteous judgment. But each time I honestly achieve this I add another cubit to my stature. I grow in the sight of the Lord. I am reaching toward my goal.

Perhaps in the outer at this moment I do not appear to have succeeded. That is not too important. It is important that I remember that each time I fall down I can pick myself up—that there is a power of good everywhere present, that the Christ abides in me and is daily becoming a more dominant factor in my life. If I remember and act upon this, then I am well along the Christ way.

You may wonder why I put myself first, but how can I question you? It is my life that I am accountable for, and I must ask myself the question as you must ask yourself. In order to recognize the indwelling Christ you and I must set ourselves a pattern, a path that we will follow. We may deviate, we may at times even go back, but our over-all progress

should be forward. We should never forget that. As a result each day we shall be a better individual, a better neighbor, a better citizen, and the world will gradually move closer to perfection.

"Who art thou?"

"Thou art the Christ. The Christ in me, the Christ in my fellow men, the Christ in my world." We know the answer with our intellect; let us each day know it more fully with our mind and with our heart.

AIDS

Clarence Edwin Flynn

How much lighter is the load
With a little song!
How much shorter is the road
With a friend along!

How much brighter is the day
When faith sheds its glow!
How much smoother is the way
Where love's flowers grow!

How much clearer is the sky
To a peaceful mind!
How much brighter hours go by
When the heart is kind!

How much fairer is the crest
That reflects the sun!
How much calmer is our rest
When a duty's done!

A Vision of Unity

MANY years ago Charles and Myrtle Fillmore, the founders of Unity, foresaw that the Unity work would grow into an organization of hundreds of workers occupying many large buildings and serving millions of persons interested in Truth.

With this vision before them, the Fillmores initiated the purchase of the property known today as Unity Farm, and the love offerings of Unity's many friends made it possible for a building program to be begun.

Through the years construction has progressed and today our new home is a veritable "city" built to further the efficiency of the work at Unity headquarters.

The new Administration Building is still under construction, although it already houses the administrative, executive, editorial, and other departments. Additions are being made in order to further facilitate the activity of the workers at Unity headquarters.

Individual contributions—large and small—from friends of Unity have been sent in loving gratitude to support the Unity work, and a large part of the offerings has been designated by donors for use in the building program.

It has long been the desire of those who have been benefited by the Unity teachings to honor the accomplishments of Charles and Myrtle Fillmore,

and it is fitting that there should be a symbol commemorating their work. The beautiful new bridge that spans the mirror pool and connects Unity Tower and the Silent Unity Building with the Administration Building has been designed for this purpose. It is an appropriate symbol of the lives of the Fillmores, because they built a veritable bridge of faith from the old race beliefs to a new comprehension and demonstration of Truth during the days of their spiritual work. The bridge will be known as the Charles and Myrtle Fillmore Bridge, and all who wish may have a part in its dedication.

The bridge will be dedicated during the annual conference of the Unity Ministers' Association next June, and the names of those sending love offerings to the Unity Building Fund will be placed in a copper box, which will be sealed into the bridge balustrade.

Although love offerings will be given in the name of the bridge, they will also be used to further the entire building project at Unity School. The bridge, lovely as it is, will cost a relatively small sum in comparison with the other buildings at Unity School; but it provides an appropriate symbol for dedication in which all Unity friends who wish to may have a part.

If you wish to share in the dedication of the Charles and Myrtle Fillmore Bridge by having your name included among those who are helping Unity to expand its spiritual service, you may send your love offering and your name to the Unity Building Fund, % Bridge Committee. If you have made previous contributions to the building program and wish

to have your name included on the dedication scroll, please write us and we shall be happy to include your name. Address your offering to the Unity Building Fund, % Bridge Committee, Lee's Summit, Mo.

Before the Earth

Olive Carman

Before He raised the hill
Or poured blue water in the sea
He put an early pattern down
For Adam and Eve and me.

His finger cut a curving groove
To let the river flow.
That very day He made design
For bird and buck and doe;

Put living pulse beat
Into feather, into wool and fur—
Whatsoever man might name them,
That they were.

For these He spread a meadow down
And let the lily grow;
Covered this with summer green
And winter snow.

Before He fashioned earth and sea
Or let the ripples in,
He took the pattern of Himself and said,
"Let man begin."

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

SCIENTIFIC PRAYER

ILLUMINATION

SCIENTIFIC PRAYER brings about an exalted radiation of energy, and when the central idea is wisdom, understanding, or divine intelligence, the word of Truth bursts forth in a stream of light that illumines, uplifts, and glorifies. This stream of light is the outpicturing of the Holy Spirit.

When our thoughts are quickened through conscious relationship with the Holy Spirit, we identify ourself with the great I AM, the gate through which the thinking mind comes forth from the invisible into the visible. We came out from His presence through this gate, and we return to Him the same way. On the inside of the gate is the Garden of Eden, which is guarded by the cherubim and the flaming sword that turns "every way, to keep the way of the tree of life." The flaming sword is the inner motive that rules our thoughts and our acts.

Realizing that the wisdom of Spirit is ours to use, join us in this prayer:

The light of Spirit illumines my mind, and I am glorified in my understanding.

God as substance does not mean matter, for matter has form, whereas, God is formless. This substance which God is cannot be seen or tasted. Yet it is the only "substantial" substance in the universe. The substance invisible takes any form your thought of faith wishes to mold it. Do not limit it as to quality or capacity. Active faith in the substance invisible will make the substance visible.

It is not sufficient, however, to sit down and hold thoughts of abundance without further effort. This is limiting the law to thought alone, and we want it fulfilled in manifestation as well. Cultivating ideas of abundance is the first step in the process of manifestation. The ideas that come to you must be used. Be alert to do whatever comes to you, cheerful and competent in the doing, sure of the results.

Remember, wisdom is of Spirit; it is mind action based on the Christ Truth within. Realizing this, ask for wisdom in handling your finances. Talk things over with God, and whatever the task, use all the skill you possess in doing it. You will get flashes of understanding from time to time, but you will see with clearer vision as you become more and more receptive and obedient to the voice of Spirit. Then new and better opportunities are bound to open up to you.

Take up with us this prosperity prayer:

I have unbounded faith in omnipresent spiritual substance, now increasing and multiplying as I speak the word of plenty.

We can demonstrate any good by unifying our I AM with that good. This is especially true of health. God as the principle of perfection is the absolute Good expressed in all creation. Nothing gives us such courage and strength as the realization that the great God of the universe is a presence that is constantly striving to impart to us its good—the very substance and life of Spirit that abides within our consciousness. We come into awareness of His good through the quickening of Spirit within our own consciousness.

Life and substance are both ideas in Divine Mind. Life is the acting principle, and substance is the thing acted upon. The consciousness of eternal life places one in the flow of the life that never fails.

Affirmations of Truth realized in consciousness bring the mind into the right attitude for the healing work to go forward. Through the exercise of faith in prayer, our spiritual quality is fused into unity with the power of Christ, and the work is marvelously accomplished. Bless your body and tell it how pure and holy it is. Realize that your body is the temple of the living God, whose Spirit dwells within you. Purity of body has its source in purity of Spirit. Place your faith in God, and declare with us this healing prayer:

The pure substance and life of Spirit are now cleansing and renewing my soul and body and I am healed.

True Perspective

GRACE ANDREWS

THE SCRIPTURES tell us that Jesus often went apart into a desert place or up on a mountain to pray. Even though He was the Son of God, it was necessary for Him to go often to a quiet place where He could commune with the Father—where He could get a true perspective of the pattern of His life on earth.

When I was a small girl in school, an art teacher introduced me to the principle of perspective. It is simply the point of view. Here is a familiar illustration: If one stands in the middle of a railroad track and looks along its length ahead, the two rails seem to converge in the distance. We know that in reality they continue on in parallel lines.

When viewing a painting if one stands close to the canvas, the picture seems to be composed of meaningless blobs of color; but if one stands back a few feet the different elements in the painting fall into their proper perspective. The picture suddenly comes to life—it has depth and clarity.

So it is with our life. We are too close to the multiplicity of daily events and situations to get the true perspective, unless we stand back or, if you will, seek an elevated position from which to view the picture as a whole.

With no thought of irreverence, say: Get a God's-eye view of life!

God, the master artist, sees the picture as a whole.

It is already complete in Divine Mind.

But unless we rise in consciousness to the point where we are able to see as God sees, the picture may often be confusing, for the details are so many and varied. Like the man in the oft-repeated parable we "cannot see the forest for the trees!"

When we go apart, and in communion with the Father, we are enabled to see as God sees, the picture is changed. That place that seemed so narrow we find is, in reality, the gateway to a larger place of joy and usefulness. The dusty road is seen as a brown-velvet ribbon of highway leading toward a fruitful field and upward to the hills of inspiration. That unexciting blob of mixed colors resolves itself into a garden of lovely flowers and beautiful shade trees. Those tantalizing glints of light in the distance are now seen to be a shining river flowing from the eternal hills down through the thirsty valley and on out into the ocean.

In the New Testament, we read of Jesus' taking three of His apostles up on a high mountain one day. There Jesus prayed, and as He prayed, He was transfigured before them. The voice of God was heard attesting the divine sonship of Jesus. Moreover, Moses and Elijah appeared before Him, and they talked to Him of things to come, instructing Him and strengthening Him for what was yet before Him.

Even so may we go apart in consciousness into a lofty place where we may realize anew our divine sonship—where we may view the panorama of life and see each picture in its true perspective. And there we may gain fresh strength and inspiration for the days ahead.

After His experience on the mount, Jesus went back down into the valley to "work the works of him" who had sent Him. He covered His shining person with the brown robe of service. The apostles quickly forgot the wonderful vision of the mountain top. We, too, are prone to forget that we are sons of God. So we must go often to that higher plane of consciousness that we may return with inspiration for the common roads of life and the fields of service.

Although God is the master artist and the picture is already complete in Divine Mind, we are filling in the details day by day. If there are shadows here and there, let us not despair, for from the shadows we pass into the light.

Here is a woman who must pass years of her life within the four walls of a room. She does not understand why this should be so. God might have used her in a different spot on life's canvas, but because, for the time, her understanding of life includes the shadowed room God uses her there. Later her understanding may rise to a higher plane, and she will begin to use the glorious colors of health and bodily freedom.

But even in the shadowed room, she may learn to use some of the brighter pigments. Viewing the lovely garden from her window she may paint many hours in heavenly blue and yellow, in rose and violet. Catching a glimpse of the fruitful field in the distance, she may work into the picture the rich green of the meadow, the deep purple and red and orange of the fruit, the gold of ripening grain. Now and then a glint of light from the river may inspire her to touch the painting here and there with high lights.

There was a man born with a frail body and seemingly destined to live out his life with the handicap of lameness. For years his portion on life's canvas was done in sober blues and dull grays. Then one day he caught a glimpse of that shining river of life. Perhaps the singing of its waters lured him forward and upward to the top of the mountain, from which the river has its source. Here he viewed the panorama of life spread out beneath him. Here he became convinced of his divine sonship, and when he went down into the valley of service, he was moved into another part of the picture, near the river, from which he continually dipped with the vessel of faith and gave out its healing waters to others. His part of the canvas was thenceforth filled with all the bright glorious colors of the rainbow, for his life opened out into many directions and reflected heavenly glory.

I speak, of course, of Charles Fillmore. Though his part on the canvas that we see may seem finished, the influence of his life and writings lives on, and we can be sure that he is still working with even greater freedom and increased dexterity on the great cosmic canvas of the universe.

If our particular sphere of endeavor seems small and the colors drab, this is only because we have not yet learned to use the brighter pigments, or having once learned we have forgotten. When we find them or remember them again, it is certain that the master artist will set us to working with them.

In nothing be anxious.—PAUL

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 4, 1951

UNITY SUBJECT—*The Universal Life Demonstrated.*

INTERNATIONAL SUBJECT—*Jesus Uses His Power.*
—Mark 5:21-24, 38-43.

21. And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

22. And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet.

23. And beseecheth him much, saying, My little daughter is at the point of death: *I pray thee,* that thou come and lay thy hands on her, that she may be made whole, and live.

24. And he went with him; and a great multitude followed him, and they thronged him.

38. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly.

39. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her

mother and them that were with him, and goeth in where the child was.

41. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

43. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

GOLDEN TEXT—*Fear not, only believe.*—Mark 5:36.

SILENT PRAYER—*I express the quietness and confidence of divine order under all circumstances.*

Death is the common enemy of all life. It is such an anomaly in the divine order apparent in the world that Shakespeare calls it a disgrace. In "Love's Labour's Lost," Ferdinand, King of Navarre, trying to strike some sort of balance in the seemingly unequal scale, says, "Let fame . . . grace us in the disgrace of death." When this view displaces the currently accepted view of death as the will of God, we shall be on our way to demonstrating the universal life.

The Master of life performed His healing and restoring works alone, but we who are trying to follow Him are not yet sufficient to ourselves. Jesus prayed that His disciples might all be one, and unless we have the spirit of co-operation and are willing to work with our fellow men for the common good we accomplish little that is of lasting worth. By uniting our powers and working together, we can solve all the ordinary problems that beset the race

Even with the co-operation of his fellow men, man has certain needs that transcend the power of his sense consciousness. Death is considered the final check on our power to overcome. Yet Jesus overcame it and taught that only faith is required to set it aside and enter into a newness of life.

To Jesus death was not finality. He maintained a calm, confident frame of mind, undiscouraged by the multitude of negative influences that thronged about Him. Faith in Divine Mind, strength of conviction, and love of life and of the good equip us to overcome death through the power of the Christ consciousness.

Before the Christ can do His perfect work, the tumult of emotions that death arouses in the heart must be stilled. As long as we mourn and weep over the death of one we love we are powerless to do anything about it. Grief and sorrow are confessions of powerlessness, of inability to cope with that which confronts us. "The damsel is not dead, but sleepeth." This denial of the power of death, of the appearance of it, and the affirmation that it is nothing more than sleep, the normal surcease of effort and consciousness that is necessary to the continued life of sentient beings, is noteworthy. "If he is fallen asleep, he will recover." Sleep, the loss of consciousness, is the sustainer of consciousness, the rebuilder of life itself. The infant spends most of his time sleeping. From this invisible source he draws strength and power to grow, as the plant draws life from the moisture in the soil. Jesus compared death to a temporary respite from consciousness that made possible a return to life with renewed strength.

The sense mind scorns such an interpretation of death, recognizing in it only finality. Yet, since death was set aside in the case of Jairus' daughter, in the son of the widow of Nain, in Lazarus, and in the Resurrection, we are not justified in treating it as the great finality. Rather, it is a stopgap between our present consciousness and the next state of mind or consciousness in which we are to enter. Putting all doubt aside, denying all fear of death, rejecting grief, sorrow, and other tumultuous emotions ("put them all forth"), the Christ mind goes into the presence of death itself with calm, unquestioning faith, and speaks the word of life with power. "Damsel, I say unto thee, Arise." Such words are heeded. "Straightway the damsel rose up, and walked; for she was twelve years old." Sense consciousness views such an event as a miracle. "They were amazed straightway with a great amazement." Such a view is a deterrent to the free expression of the universal life. We should look upon the overcoming of death and the restoration to life as divine, natural, right, and expected.

QUESTIONS

1. Why should we all work together?
2. How should we regard death?
3. What faculties must be perfected in us before we can overcome death?
4. In what respects are death and sleep alike? Does the comparison give promise of our final overcoming of death?
5. Why is it necessary for us to deny the finality of death before faith in eternal life can become effectual?

Lesson 6, February 11, 1951

UNITY SUBJECT—*The Law of Increase and Appropriation.*

INTERNATIONAL SUBJECT—*Jesus Meets Human Need.*—Mark 6:34-44.

34. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.

35. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;

36. Send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

37. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat?

38. And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes.

39. And he commanded them that all should sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.

42. And they all ate, and were filled.

43. And they took up broken pieces, twelve basketfuls, and also of the fishes.

44. And they that ate the loaves were five thousand men.

GOLDEN TEXT—*He had compassion on them, because they were as sheep not having a shepherd:*

and he began to teach them many things.—Mark 6:34.

SILENT PRAYER—*I recognize the divine law in universal operation, and I work to keep my expression in harmony with it.*

The law of increase is inherent in nature. In the realm of consciousness, "a desert place" is a state of mind in which conscious thought is suspended and the recuperative power of the subconscious mind can do its work. The substance of Divine Mind finds expression in ideas, and these gain entrance to consciousness through the subconscious mind. This is the field in which the law of increase is first seen at work in the mental realm.

An idea may enter the mind through either the consciousness or the subconsciousness, but before it can become subject to the law of increase, it must find rest in the subconsciousness. As a seed is planted in the soil and the resultant plant does not appear on the surface until after the roots have struck deep down into the soil, so an idea that is to bear fruit in action begins to lay hold of the universal thought substance below the surface of consciousness. We "sleep over" an important idea or subject before reaching a conscious decision on the course we are to follow with regard to it.

Without an understanding of substance we cannot feed the multitude of thoughts that swarm through the mind in search of enlightenment. We cannot give nourishment to these thoughts until we have a nucleus of spiritual substance in the depths of our mind and heart. The apostles could not co-

rehend how five thousand people could be fed in desert place, unless they were to buy bread for hem. When we seek outside help as a solution of the uestions that trouble our inner life, we are trying o "buy two hundred shillings' worth of bread." The uggestion is fantastic, for the true bread of life is ound in the Christ mind within each individual. As ve let this mind be in us through the avenue of conciousness, we learn to break the bread and see the nlimited increase that results. Twelve basketfuls f fragments is an immense increase to be realized rom five loaves and two fishes, but when five thouand people are fed in addition to this, we see the mitless nature of true substance. Even material ibstance has the power of immense increase. From ne grain of certain varieties of field corn the farmer arvests two or three ears, each containing approxnately one thousand grains. The wonders of nature re so common that we often take them for granted nd entirely overlook the miraculous side of nature.

We do not see the substance of true thought. It ust be tapped through faith. Jesus said, "Do ye ot yet understand?" when His apostles continued think in terms of external supply of their daily eeds. He wanted them to master the law of supply, it with negligible exceptions they failed to do so. he same necessity confronts us. We, too, must learn use the illimitable power of the mind to multiply e facets of Truth by bringing to light the varying pects of the Infinite.

Nature abhors a vacuum, and the Infinite knows emptiness. It is replete with substance, but the aterial-minded multitude still has "nothing to

eat." With fertile ideas waiting in boundless variet to be sown in the soil of the subconscious mind, th material-minded person may, nevertheless, experi ence famine. Those who have originality of thought who are brimming with ideas and the initiative an energy to develop them, are our mental capitalist who enrich the race. Great originality is the chie wealth of the world. Mental acumen combined wit spiritual consciousness can develop the ideas tha fill and surround the world.

Jesus demonstrated the nature of the law of in crease and taught His apostles that faith was neces sary in order to use it properly. Faith in the unseen i still necessary if we are to profit by this law. Lif is veiled in mystery, but we unravel the mystery b developing our faith in the unseen world of which w are a part by virtue of our mental and spiritua nature.

QUESTIONS

1. In the realm of consciousness, what does "a desert place" represent?
2. How does an idea make contact with substance in the mind?
3. Do ideas from external sources bear fruit in the mind before we make them our own?
4. How do we lay hold of the substance of true thought?
5. Through what faculty, rightly used, can we unravel the mystery of life?

Lesson 7, February 18, 1951

UNITY SUBJECT—*Identification through Service*

INTERNATIONAL SUBJECT—*Jesus the Christ.*—Ma 8:27-37.

27. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28. And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32. And he spake the saying openly. And Peter took him, and began to rebuke him.

33. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

34. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36. For what doth it profit a man, to gain the whole world, and forfeit his life?

37. For what should a man give in exchange for his life?

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

SILENT PRAYER—*I seek to serve God with a perfect heart and a willing mind.*

Caesarea Philippi represents consciousness of power and dominion. When the I AM (the Christ principle in man) enters this consciousness, it begins to train the faculties (apostles) to recognize

the truth concerning it. The question "Who do men say that I am?" begins a lesson in "identification." The spiritual man is more than the sum of his faculties. He identifies himself with his divine nature as the pure thought or Son of God, the I AM.

When associated with personality, the faculties are prone to unreason. "And they told him, saying, John the Baptist." John the Baptist and Jesus were contemporaries; therefore, Jesus could not possibly have been the reincarnation of John. Herod, too, made a mistake in saying, "John, whom I beheaded, he is risen." Leaving chronology out of the reckoning, no one individual can be resurrected as another individual. Identity is preserved.

A true answer to the question of identity is that of faith (represented by Peter), which says, "Thou art the Christ." Faith sees that man in his true identity is Christ, the Son of the living God, and that what he hopes to become in external expression and character he can realize only when he becomes aware of his true nature or identity.

Personal consciousness leads one to conceive of Jesus Christ as a glorified person, whose achievements no one else can hope to equal, whose service to the race set a unique example. That every man is a potential Christ represents sacrilegious teaching to the personal man; hence, Jesus' injunction to "tell no man" of Him (the Christ).

The revelation that our real self is the Christ is a result of individual experience. It cannot be explained convincingly to one who is in personal consciousness, because those who have not had spiritual enlightenment can form no conception of it. At-

empts to explain to the spiritually unawakened in-ellect the true character of the Christ are futile. Spiritual things must be spiritually discerned.

The idea that each of us is a son of the living God is too radical for even the illumined person to comprehend immediately. Our traditional beliefs and ruling religious ideas ("the elders" and "the chief priests") seemingly extinguish it for a season. Spiritual man is "killed" but shall "after three days rise again."

The three days represent three movements of the mind, namely, perception, realization, and manifestation. Realization takes place in the consciousness, where it is hampered by more or less darkness. A person's first perception is obscured; yet he knows that changes are going on in consciousness.

Developed for the most part without regard to the inner life, the faculties do not help us to comprehend the necessity of crucifixion as a condition precedent to resurrection. Fixed in the customs and traditions of the race, faith denies such a necessity. The necessity exists, however, for all who wish to attain spiritual consciousness. Crucifixion does not always mean the death of the body, but it does mean suffering, especially where the mortal consciousness is strongly entrenched.

Jesus knew what was necessary, and He did not shrink from it. The mastery of one's own soul is proof of greater power than any external dominion or even freedom from physical restraint. The I AM makes us willing to pay the price of self-dominion. Once we have gained self-dominion nothing else matters, not even death itself.

The higher consciousness acknowledges no defeat, but recognizes the foundations of ultimate triumph in present failure. The glory of the Christ is in the perfecting of spiritual consciousness, self-dominion, or command of Truth.

QUESTIONS

1. What is the I AM?
2. What faculty first perceives that man's true nature is divine?
3. Why did Jesus warn His apostles to tell no man that He was the Christ?
4. What do the three days preceding the Resurrection represent?

Lesson 8, February 25, 1951

UNITY SUBJECT—*Exaltation and Service.*

INTERNATIONAL SUBJECT—*Worship and Work.*

—Mark 9:2-4, 14-17, 25-29.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

3. And his garments became glistering, exceeding white, so as no fuller on earth can whiten them.

4. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

14. And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

15. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

16. And he asked them, What question ye with them?

17. And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;

25. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto m, Thou dumb and deaf spirit, I command thee, come t of him, and enter no more into him.

26. And having cried out, and torn him much, he me out: and *the boy* became as one dead; insomuch that e more part said, He is dead.

27. But Jesus took him by the hand, and raised him ; and he arose.

28. And when he was come into the house, his disciples asked him privately, *How is it* that we could not cast out?

29. And he said unto them, This kind can come out by thing, save by prayer.

GOLDEN TEXT—*This is my beloved Son: hear ye m.*—Mark 9:7.

SILENT PRAYER—*Through faith my understanding is quickened to catch a vision of the glory of the hrist mind.*

Throughout the Gospels light represents understanding. The story of the Transfiguration, therefore, becomes a record of the transcendent understanding of the Christ mind. The understanding of sus remained constant by reason of His conscious ity with the Father-Mind. It is reasonable, therefore, to conclude that prayer may have heightened well as deepened His understanding and that the altation felt by the apostles when He prayed in eir presence opened their inner eyes to behold, only for a moment, the glory of full understanding.

Light makes visible all that the darkness blots t of our vision. If we had always lived in darkness, e boundaries of our external world would be small deed. Understanding likewise enlarges the bound-

aries of consciousness, so that we may be considered broad-minded, liberal-minded, universal-minded, and so forth. Conversely, lack of understanding narrows our world. If the light that is in us be darkness, Jesus said, how great is the darkness! If the best that we know leads us to harm others in the hope of improving our own position or condition in life, we are ignorant of the true meaning of life.

Spiritual elevation or exaltation of mind and heart wipes out all personal littleness, narrowness, envy, hate, greed, malice, and a host of unnamed negative states that make life a thing of horror instead of a divine ecstasy. The importance of worshiping God and of gaining an exalted state of mind cannot be overemphasized. Prayer and obedience to moral law contribute to exaltation. Developing spiritual vision or an inner awareness of cause and effect with an intuitive grasp of Truth (prophecy) contributes likewise.

Someone has said that ideas thrive on action and that the thing to do is to have ideas plus action. The squirrel racing in the cylinder of its cage represents action without ideas. Ideas without subsequent action represent impractical dreaming, chimeras. Ideas carried out in action make life dynamic and contribute to world progress.

When Jesus came down from the mount of Transfiguration, He was immediately confronted with a problem case. The apostles had tried and failed to heal a stubborn case of epilepsy. The father of the epileptic child doubted that a cure was possible. Faith has sometimes proved inadequate to the

task. "All things are possible to him that believeth." We need help first with our faith. When our faith is firm, results are inevitable.

Those who use faith habitually in small things as well as in great have the most satisfying life experience. Theirs is a sense of being not alone, of having their powers complemented by divine power, their thoughts quickened by Divine Mind, their being exalted by communion with the universal Spirit. God is not an exalted personality, but Spirit within them. As we catch the vision of the Spirit of life in all the universe, we learn to master our world.

QUESTIONS

1. What does light represent throughout the Gospels?
2. How did the exaltation of Jesus on the mount of Transfiguration communicate itself to the apostles?
3. What contributes to exaltation of mind and heart?
4. What should rightly follow exaltation?
5. How is faith made firm?
6. How are we taught to master our world?

PRAYER FOR WORLD LEADERS

Through the Christ mind you are unified in thought, purpose, understanding, and right action for the good of all humanity.

I AM AT PEACE in the midst of strife, because I know that God is with me. I am at rest in the midst of conme. I am quiet and serene and secure. fusion because His loving arms sustain The Lord God of Hosts is my Father. I am His child. I know He loves me.

The voice of God within my soul says, "Peace, be still." Its tones are sweet and clear and quieting. "I am here with you. I am your Lord. I will take care of you. Rest and receive."

I lay my burdens down. I give up all my fears and all my strivings. I give Him all my confidence and trust. Joy that no words can tell engulfs me. All the good in all the universe is mine.

I bless everyone and seek to share my joy. God is with all. God is everywhere. He gives rest and peace and power. I feel His presence now.

Father, Thou art with me, the life that fills me, the power that strengthens me, the peace that sustains me.

—*William A. Clough*

Silent UNITY

The light of Spirit illumines my mind,
and I am glorified in my understanding.

The Society of Silent Unity, founded more than fifty
rs ago, is the healing department of Unity School,
istering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who,
ing faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of
se to whom we minister. "Give, and it shall be given
o you; good measure, pressed down, shaken together,
ning over."

Our Silent Unity group numbers some hundred conse-
ed workers who are devoting their lives to God's work
humanity. They are proving daily that physical, financial,
ntal, and spiritual difficulties can be overcome by right-
s prayer. Even though everything else may have failed,
shall pray *with* you, for we have faith that "with God
things are possible."

We pray *with* you and also instruct you how to pray to
Father in secret in order that you may help yourself.
nt Unity is praying always, and your co-operation in
yer is of mutual benefit. Do not hesitate to write to us
help because your problem is personal. All correspond-
e is confidential.

Address your request to Society of Silent Unity, Lee's
mmit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Filled with Plenty

I AM ALWAYS very grateful to anyone that gives help to a person when everything seems hopeless; and that is what Unity has done for me.

About a year and a half ago I was quite ill and was only given three months to live. I have two children that I support. My apartment was taken away from me, and I was forced to live with some very kind friends.

A friend sent me a subscription for *Daily Word*. At first it was very hard to regain my faith, as I had been through so much. But I kept on keeping on. I had always had faith, but I was completely demoralized.

I was forced to board in a place that was completely different from anything I had ever experienced before. But while there I found a very wonderful woman from a fine family who had met with reverses and had lost her sight. She was a wonderful inspiration to me. She was so happy and so kind. We went to concerts, and I would describe how everyone looked. Then there was another woman who

s suffering with cancer, and I tried to do what ould for her. I soon forgot my terrible surround-gs because I was so busy trying to help others. d then I got a wonderful contract to design the erior of the International Trade Mart. Most of work of design I did in a small French day bed th a towel over my head to keep from disturbing daughter who was in the same room. But some-w I seemed to have a great amount of courage to ry on, and on July 6 the mart opened. I had rked on an average of eighteen hours a day. There has never been another woman who had nplete charge of a building of this size. I give l credit to God and the guidance of Unity.—*A. R., Louisiana.*

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He Shall Have Abundance

AM SORRY to have been unduly long with this osperity bank, but we have been through trou-us times. My husband's work had been slack for nths and six weeks ago he was laid off for an ire month. Bills piled up and the burden of worry med at times to engulf us. We clung to our *ily Word* and your fine letters brought us comfort, I must admit that my faith in God was not as ong as it should have been. However, we clung aciously to "I place all my affairs in the keeping God, and He prospers me in all my ways." The ldren remained well and happy and finished ir school year with honors. Summer clothes for m arrived from completely unexpected sources l many seeming miracles have been performed.

A very worn and shabby chair is resplendent in a new slip cover, made by a neighbor whose three small children I have cared for on two occasions. Our breakfast room is repapered and gay with scarlet morning-glories, the handiwork of another neighbor whom we have driven to town in our car once a week for several weeks. These are things about which for two years I have said, "Well, no money for that!" Now I find the need has been fulfilled and no money was needed—just a small share of service. It is truly wonderful.

And now my husband is back at work and quite unexpectedly we have sold some land and realized enough to settle a few outstanding debts.

Thank you for your messages and prayers. We are ever grateful.—*Mrs. S. T. B., Massachusetts.*

I WANT to tell you that we have really been prospered during the use of my last two prosperity banks. At first I was a little hesitant about using the bank to secure books for myself. I had sent Unity periodicals to others, so I decided I'd like to use the bank to buy books to improve my own life. The second day that I had my first prosperity bank we bought a new car, a dream that had seemed out of our reach. We are truly thankful for this demonstration.

The second day that I had my second bank we had a new inlaid linoleum put on our kitchen floor. This was another thing that we were expecting to have to wait for. Ever so many little things have been provided for us, as well.

I take coins from my grocery money for my bank. Always before I had had a hard time mak-

ıg the grocery money stretch, but as long as I se some of it for my prosperity bank, it seems to uy much more than before.—*Mrs. J. C., Missouri.*

T IS WITH great pleasure and hûmble thanks that inclose my check for the contents of the prosperity ank sent us. I believe this is, the eighth prosperity ank my wife and I have completed since our first ıne in August, 1947.

When we received the first one I had just been orced to leave a good job with the government, and ıe prospects for another connection looked dark ıdeed. Within a month however I was offered my resent position, which is the best I have ever had. esides this, increasingly abundant spiritual and hysical supply has come to me and those dearest o me. I know this is no coincidence but is God's ood working in us and for us with your constant elp. I bless you and thank you.—*M. D. L., District f Columbia.*

I Will Come and Heal

ABOUT seven weeks ago I wrote you from my daugh-r's home and asked you to pray with me. I had at ıat time trouble with my knee, which one doctor iagnosed as arthritis. Another doctor said it was a roken cartilage and I would have to have an oper-tion. I went to another and he said the same thing. knew I could not afford five hundred dollars for n operation but my daughter and son-in-law volun-ered the money. They also offered to care for me fter the operation.

I was very tempted to have it done. I am happy

to say that I held to my prayers and the little card you sent and today I do all my work, go swimming, fishing and berry picking.—*C. B., Wisconsin.*

I HAVE been studying Truth for about five years and I started your correspondence course some months ago. I am just now using God's laws of Truth as I should.

I had been almost an invalid for years, but now, through Truth, I am completely well and happy. I had a complete paralysis of my right side, arm, leg, and face. Doctors and several thousand dollars only put us far in debt and my arm and leg no better. Thank God it is well. Faith and a sincere application of Truth did it.—*Mrs. M. M. W., Texas.*

THIS MORNING a terrible pain struck me in the spine just below my neck, but I realized this was not an illness, just a warning that my nerves were tensed and that I was not following God closely. Instead of going at my housework as if the world were on fire, I lay down, took out Clara Palmer's *You Can Be Healed, Daily Word* and *Weekly Unity*. My pain quickly lessened and there was no stiffness in my spine. This same thing happened to me last winter and it was two months before the pain went away. It vanished this morning in less than a half hour. —*E. C. P., Georgia.*

My Help Cometh from Jehovah

INCLOSED please find one dollar for *Weekly Unity* for a friend of mine who needs help and encouragement. I can't think of anything more helpful than this

elcome visitor each week. I am now sending it to everal friends and it has been of great comfort and oy to them as well as myself. I could not go without it now. It is just like a dear friend calling on me very week. I always hold it in my hand and thank od for receiving His word and that it is so easy to nderstand. I always bless Unity workers and pray iat they will all be blessed and have wonderful iccess and happiness.—*Mrs. M. L. Mc., California.*

WITH savings from my prosperity bank last time I ought *God Is the Answer,* by Dana Gatlin. I wish ie could know just how much she has helped me, pecially in chapters five and six, "Make Room for od" and "Nothing But Good." These have helped e most, although the whole book is very good, id only God knows what it has done for me. Since ading and studying this book, my health has imoved wonderfully. Praise God from whom all essings flow, and you dear Unity folks for all the ood you are doing for mankind.—*Mrs. M. W., lew York.*

WAS overjoyed when I saw a UNITY magazine in e mail box. I want to thank you for your kindness ward me. Since the magazine stopped coming into / home last April my way has been full of strugles. I am going to try never to let UNITY expire ain. It helps us to live and do right.—*E. C., Georgia.*

MUST tell you how much I have enjoyed the Unity erature. I am a reader of the *Daily Word,* which is my first introduction to Unity. Since then I have id *Lessons in Truth,* observed the Lenten season

with *Teach Us to Pray* and the prosperity program for the months of May and June. This literature has meant so much to me in my everyday living. I seek God in all things and I have been rewarded with a peace of mind, health, happiness and plenty.—*Mrs. E. C., California.*

I AM indeed grateful for *Daily Word.* The lessons fit into my everyday need as though they were especially prepared for me. My whole life and outlook are changed. How great is the Lord, and how marvelous are His works!—*Miss H. B., South America.*

PLEASE ACCEPT the inclosed love offering. I can't tell you how much Unity has done for me. It has blessed me a hundredfold ever since a kind friend sent me a subscription for *Weekly Unity* eight years ago.

Since then, I have grown spiritually and mentally in Truth. It was wonderful the way God saw to it that I should learn of Truth through Unity School's publications. Before that I was floundering around, but today I am rich in blessings and in health and in friends.—*L. S., California.*

He Is My Refuge

I WROTE asking you to pray with me for my son who was having a difficult problem at school.

About two weeks after I wrote you my son's schoolwork and behavior improved remarkably and his teacher and principal have been amazed at his outstanding progress and his adjustment to the class. They are still trying to figure out just what and

hy such a change has taken place. Of course I now that God has been working with you and e and I know His guidance and love helped to ake this possible.—*Mrs. W. R., Louisiana.*

WROTE to you recently to pray for me. My son and aughter-in-law were coming to live with me, and needed a more suitable place. I had lived in the me apartment for about seven years and I was ry comfortable there but it would not be large ough. It developed that the couple in the next partment were moving just before I needed the tra space and my landlady, who is also my good iend, said I could have the apartment. I know this me about through your prayers and I wish to thank u for your help.—*Mrs. W. F., Mississippi.*

Free from Care

X MONTHS ago I was regarded as a hopeless alcolic. One day when I was sober I went to the Goodll Industries for a job. They put me to work unding trucks. I was broke and without friends.

As I was unloading waste paper one day I happened to see a book entitled *God Is the Answer.* I cked it up and took it home and began reading it. did not know what Unity was at that time. As ead the book my whole life was changed. I am narried man and have a daughter fourteen months d. I haven't had a drink since then.

I now have a good civil service job. It is the st job I've ever had and my home is happy now. *A. B., California.*

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 20 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Veron
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, Woman's club
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C s
San Fernando—Vera Stenen, 523 Maclay ave
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pin
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 201 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Alice Hopkins, 916 Riversic
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweed
Stockton—Grace Swannell, 48 W Popl
Studio City—Herbert J Schneider, 128 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victo
Vista—Sonja Samiran, 323 A B'way
Watsonville—Alice Hopkins, 31A Madis
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 15 W Colorado
Denver—Alice Benson, Colorado bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfie
Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Winth
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel; Ann Sandef 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Bro way
Delray Beach—Frances Jarrell, 415 Atlantic
Fort Lauderdale—Nora Campbell, W an's club
Fort Meyers—Fermor Guitteau, 829
Jacksonville—Wm & Bonnie Grens Lomax at May
Lakeworth—Maud Guitteau, Woms bldg
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Ora

sacola—Eva Rosencranz, 114 W Gar-
on
ford—Carolyn Parsons, Valdez hotel
Petersburg—Louise Beaty, 801 6 ave S
pa—Ruby Wagner, 626 No B
t Palm Beach—Fannye Treaster,
eorge Washington hotel

GEORGIA

nta—Kathryn Boyce, 684 W Peach-
ee; Mabel Butts (col) 382 Ashley NW

HAWAII

olulu—Marie Handley, 240 Lewers rd

IDAHO

e—Christopher Scott, Pinney bldg

ILLINOIS

omington—Hazel Erisman, 108 E
alberry
mpaign—Viretta Sutherland, City bldg
ago—W I & Anna Hoschouer; 306 S
abash; Unity, 64 W Randolph; Edith
eynolds, 116 S Michigan; Janet Beau-
y, 410 S Michigan; Margaret Halsey
ol) 322 E 43d; Henrietta Gorden
al) 4307 S Mich
ston—Hazel Erisman, 317 W Decatur
t Louis—Florence Schaefer, Broad-
ew hotel
nston—Maud Kellogg, Evanston hotel
sonville—Viretta Sutherland, Illinois
otel
coon—Ethel Maguire, Central Com-
unity Church, 16th & Charleston
kford—Bernice Biggers, Empire bldg
ngfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Merton Thorpe, Court &
erry
—Margaret Cain, YMCA
mond—Margaret Cain, Masonic
mple
anapolis—Margaret Strahle, Claypool
tel; Frederick Andrews, 8 E Market

IOWA

Moines—Betty Stitt, 3118 Grand
x City—Mary Robinson, 236 Insur-
ce Exchange bldg

KANSAS

hinson—Nona Kerfoot, 316 W 15th
eka—Harriet Pfouts, Jayhawk hotel
chita—Carl & Lois Moran, 3241 Victor

KENTUCKY

ngton—Clara Conway (col) 244 Ky
sville—Maebel Carrel, 1322 S 4;
*th Cox (col) 1233 S 16

LOUISIANA

Orleans—Eloise Echlin, 4730 Cleve-
nd; Ruth Murphy, 3722 St Charles
veport—Gilliam David, YMCA bldg

MAINE

land—Unity, 562 Congress

MARYLAND

timore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachu-
setts
Worcester—John Baughman, Academy
bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, YWCA
Birmingham—Virginia Shipley, Theater
bldg
Detroit—Eric Butterworth, Maccabees
bldg; Otto Fishburn, 4221 Eastlawn;
Virginia Shipley, 115 E Grand River;
James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand
River
Flint—Michael Giannuzzi, Metropolitan
bldg
Grand Rapids—Ida Bailey, Scribner &
2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, Y W C A bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S
Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York
bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319
Ash
Kansas City—Louis E & Ethel Meyer,
707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7;
Hilda Eilers, 3616 Bates; Florence
Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges
Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callen-
der
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's
club
Montclair—Gladys Stevenson, 6 S Fuller-
ton

Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 185 Franklin
Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, 120 E Water
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Ethel Wedemeier, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 19½ S Limestone
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Conley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Portland—Marion Lance, 811 NW 2

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Andrew Carlson, 233 Olive

PUERTO RICO

San Juan—Rafaela Melendez, Carnegi Library, stop 1

TENNESSEE

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 130 E Rio Grand
Fort Worth—Ruth Johnston, Flatiro bldg
Houston—Lilian Brass, 3500 Louisian Corine Smith (col) 1302 Schwar
San Antonio—Mary Myles, Maverick bl

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wo more
Kennewick—Beulah Scott, Arrow Gr
Olympia—Warren Meyer, Y W C A
Pasco—Beulah Scott, 404 N 7
Seattle—Donald O'Connor, Arcade bl
Tacoma—Warren Meyer, 1012½ A
Wenatchee—Maud McCulloch, Columb hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Milwaukee—Mae Lundahl, 1820 E No

CANADA

London—Mary Dunning, Moose tem
Montreal—May Duncan, Ritz-Carl hotel
Ottawa—May Duncan, National bld
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, Y Masonic Temple, 5 Eglinton E
Winnipeg—Edna Bowyer, 360 Your

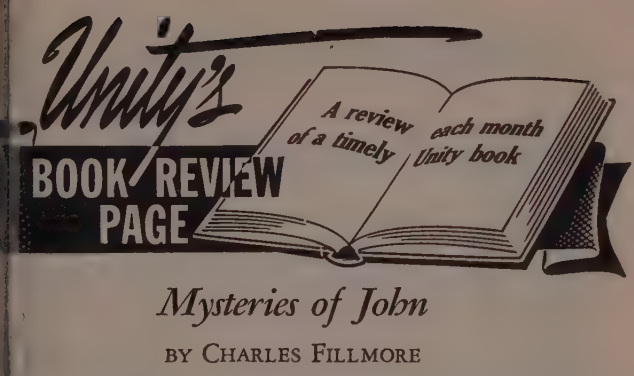
ENGLAND

Easington Village—Thomas Merring 11 Sea View, Co Durham
Carnarvon, North Wales—Dora John Llanfair Hall
London—Ruth Hacking, 6 Stanhope race, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lump La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France.
Unity literature in Italian: 31 Via Ravadera, Tone Pellice (Torino) Italy



Mysteries of John

BY CHARLES FILLMORE

In *Mysteries of John,* Charles Fillmore's first book oted to an interpretation of New Testament truths, . Fillmore writes:

"Every person in his real, true self desires to be t as great and just as good as it is possible for him e. The open door to the attainment of this objective o believe in one's divinity and then to raise oneself its level by following the example of Jesus Christ."

Mr. Fillmore considered the Gospel according to n an inspired account of Jesus' message to man- d: that all existence is spiritual, comes to man as a , and that the Christ is its fulfillment. John shows t the way of eternal life is possible to all men who ieve they are spiritual beings and who wish to resur- t their bodies according to the Jesus Christ pattern.

In *Mysteries of John,* the Gospel according to John ully covered. The Bible text is printed along with . Fillmore's comments. This book will appeal to se who seek an illumined understanding of the iptures.

ysteries of John is a standard Unity book, priced at $1.)

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again	standard only	$1.0
Favorite Unity Radio Talks	standard only	1.0
God a Present Help	standard only	1.0
God Is the Answer	*Dutch* $1; *English*	1.0
Great Physician, The	standard only	1.0
How I Used Truth	*German* $1; *English*	1.0
Lessons in Truth	*English*	1.0
Lessons in Truth	*German, Russian, Spanish, Dutch*	1.0
Letters of Myrtle Fillmore	standard only	1.0
Lord's Prayer, The	*German*	.1
Lovingly in the Hands of the Father	standard only	1.0
Mental Equivalent, The	*German* $.10; *Russian*	.1
New Ways to Solve Old Problems	standard only	1.0
Prayer in the Market Place	standard only	1.0
Six-Day Healing Practice, A		.2
Whatsoever Ye Shall Ask	standard only	1.0

For Healing

Christian Healing	*English, German*	1.0
Divine Remedies		.5
Jesus Christ Heals	standard only	1.0
Truth Ideas of an M. D.	standard only	1.0
You Can Be Healed	standard only	1.0

For the Home

Meatless Meals (cookbook)	cloth	1.5
You and Your Child	standard only	1.

For Prosperity

Both Riches and Honor	*French* $1: *English*	1.
Prosperity	standard only	1.
Prosperity's Ten Commandments	standard only	1.
Working with God	standard only	1.

For Inspiration

Best-Loved Unity Poems	standard only	1.
Finding the Christ	*Russian, German, Swedish*	
Have We Lived Before?	standard only	1.
Mightier than Circumstance	standard only	1.
Sunlit Way, The	standard only	1.

For Devotion

Bible, American Standard Version		6
Book of Silent Prayer		
Effectual Prayer	standard only	1
Silence, The		

For Advanced Study

Atom-Smashing Power of Mind	standard only	1.
Christ Enthroned in Man	standard only	1.
Know Thyself	standard only	1.
Metaphysical Bible Dictionary		5.
Mysteries of Genesis	standard only	1.
Mysteries of John	standard only	1.
Selected Studies	standard only	1.
Talks on Truth	standard only	1.
Teach Us to Pray	de luxe $2; standard	1.
Twelve Powers of Man, The	standard only	1.
What Are You?	standard only	1.

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	
Be at Peace	.10	Land Is Bright, The	
Challenge of the Dawn, The	.10	Life Is Consciousness	
Daily Resurrections	.10	Mental Equivalent, The	
First Things First	.10	Preparation for Easter	
Gift of Immortality, The	.10	Recipes for Living	
Gift Imperishable, The	.10	Sanctuary	
God Is Blessing You Now	.10	Song of Life, The	
Good News, The	.10	To Them That Ask	
Great Helper, The	.10	Way of Faith, The	
		Where I Am King	

(12 copies of these booklets for $1. Envelopes included)

For Children

Crybaby Kangaroo	
Jet's Adventures	
Jet and the New Country	
Teach Me to Pray	

NEWS from UNITY

Combat venile Delinquency"

Would you like to have a e in combating "juvenile nquency" by helping ng people to find the th way of living? Because are a Truth student, we sure that you would. And can!

More and more, authorities realizing that so-called de- quency does not have its in environmental diffi- les but in emotional prob- s. Boys and girls who e the wrong responses to do so from a lack of nething to tie to," some- g in which they can firm- elieve and to which they devote themselves, and a asuring stick" by which can correctly evaluate nselves.

As a Truth student, you hardly underestimate the e of early Truth training stabilizing influence that can, and will, help to curb juvenile delinquency if more young people can be reached by the Truth teachings. Because we feel this need on the part of young people, we are now publishing YOU, a Truth magazine for teenagers. The material for this monthly periodical is carefully chosen both for its high entertainment value and the inspiration it gives the young reader who needs "something to steer by."

We ask your help in introducing Truth to the young people of your family and acquaintance through gift subscriptions for YOU magazine on special occasions such as birthdays, graduations, and others that will suggest themselves to you. The subscription rate for YOU is just $1 a year—a real investment in the future mental and emotional security of the nation's youth.

Children Like Jet Books

Among Unity's popular current books for children, the Jet books have long been

favorites. One mother writes:

"Inclosed please find payment for the book *Jet and the New Country* to be mailed to Master R. B. in California. I gave this child the first book, *Jet's Adventures,* and his mother writes that he and his brother are delighted and can hardly wait for the next book."

Jet's Adventures and *Jet and the New Country* are $1 each.

Would You Like to Help?

Spreading the message of Truth, like charity, may begin "at home," but Unity has always held to the belief that the whole world is our "neighbor." We have always felt that perhaps those who need most to realize their spiritual inheritance are people in countries where the divine sonship of man is no universally recognized as it i here in the United States. Fo this reason we are particu larly interested in getting th Truth message into the hand of as many of our "neigh bors" as we possibly can.

Currently, Unity is publish ing Truth literature in Frenc German, Italian, Portugues Spanish, Dutch, Greek, Swe ish, Russian, and several oth languages. If you would lik to help actively in creatin world harmony by spreadir the Truth message to oth lands, do this:

Make a list of your frien who live in non-Englis speaking countries. The write to Unity for an ord form listing the various fo eign translations of Un books, booklets, pamphle and cards, from which y may select the gift literatu you believe your frien

would enjoy. (In most stances the cost for fore translations is the same or less than, the original E lish versions.) Your frie will appreciate your thou

ness, and you will be help-
to spread the Jesus Christ
hing where it is most
ded.

ther Praises
ee Wisdom *Magazine*

One of the finest letters of
preciation we have received
ecent months comes from
nother in Massachusetts.
ause her letter expresses
nowledgment of the im-
ant work we endeavor to
in our literature for chil-
n, we should like to share
ith you. She writes:

If your other magazines
as good as your *Wee Wis-*
magazine, I know I shall
delighted with them. I
t praise this magazine too
ly, and as long as we
children in our family
shall have *Wee Wisdom.*
as everything any child
ls in a magazine, so don't
change it! Along with
stories, we especially en-
the recipes and the puzzle
as well as the things to
e. I had this magazine
n I was a child, and at
time learned The Prayer
of Faith, which has helped me many times throughout life. At present I have clipped this prayer from *Wee Wisdom,* and we are going to make scrolls from it in my Sunday-school class. I am dropping all subscriptions to other children's magazines, as *Wee Wisdom* covers them all and more, too!"

An announcement regarding *Wee Wisdom* may be found on page 88 of this magazine.

An Announcer's Personal Experience

On most stations where Unity's radio program "Unity Viewpoint" is broadcast, a local station announcer who is not necessarily a Truth student reads the daily lessons. One such announcer writes:

"When I started broadcasting the 'Unity Viewpoint'

program, I was an extremely nervous, irritable, and discouraged person in a pretty poor condition generally. To be very candid, when I first started broadcasting the pro-

gram, I didn't understand what it was all about. Soon, however, it began to make sense to me; and the more I did the program, the more logical it became. Now, at the end of three years, things are quite different. Both inwardly and in my external affairs there has been a tremendous improvement—a change that I attribute directly to what I have learned of Truth through broadcasting 'Unity Viewpoint.' I could write pages about this change, but let it suffice to say that I have acquired a philosophy that is bringing more of those qualities of success that cannot be purchased at any price. I am extremely grateful for the benefit I have received from the 'Unity Viewpoint' scripts while making a sincere effort to help others."

"Unity Viewpoint" is broadcast six days a week over more than 30 radio stations throughout the United States, and you, the radio listeners, are the program's "sponsors" who generously support this work with your love offerings. Write to us for a free schedule listing the stations now broadcasting this program in your area.

If "Unity Viewpoint" is not broadcast in your area, ask about our book of *Favorite Unity Radio Talks.*

As You Tithe so You Prosper

Do you tithe? If not, yo
are missing a thrilling exper
ence in giving and receivin

Many people have alread
discovered that by giving pa
of their substance to God the
are opening the door to
great outpouring of blessing

One friend writes: "R
cently I asked for some boo
lets on tithing. As my husban
has not been working for
year this seemed a very u
certain time, but I gave gla
ly, willingly, and grateful

"Since then a number
small checks have been le
ingly given to us, and t
morning my dear sister
pressed a desire to compe
sate for some past favor
sending a check for $50. H
I not been making this de
onstration of tithing I mi
not have wanted to accept
loving gift; but I could
help but recognize God's l
working for us."

**You can't live and brea
and work and play with
influencing the people
around you. Would it no
marvelous if that influe
could only be a help and
inspiration always?—*G
ner Hunting;* Working
God.**

A Weekly Messenger of Truth

Many persons become interested in one of the several nity periodicals and continue to read it year after year ithout investigating any of the others. If you are not quainted with WEEKLY UNITY, you are missing the op- rtunity of receiving a friendly visitor that would come you once each week with a clear presentation of Truth condensed form.

WEEKLY UNITY Contains the Following Features:

—Articles presenting the practical application of Truth principles to everyday living

—A message from Silent Unity

—Lowell Fillmore's "Things to Be Remembered" column

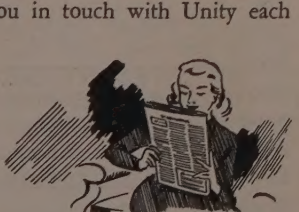
—Accounts of answered prayer

—Bible interpretation

—A digest of selected current items from religious news appearing in secular publications

WEEKLY UNITY keep you in touch with Unity each ek and thus supple- nt the practical help receive from UNITY gazine.

A year's subscription— -two issues—is only

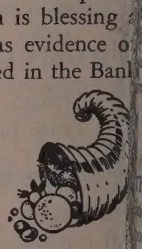


NITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

Faith SOLVES THE PROBLEM

Faith is the key to the solution of every problem, even the problem of lack. If you feel that you lack some of the blessings you desire, perhaps it is because you need more faith in God as your source of supply.

As a guide in acquiring more faith through prayer, Unity suggests the Prosperity Bank drill, a plan of daily prayer and realization of the presence and power of God in your life. Part of the Bank plan is blessing a coin each day and placing it in the Bank as evidence of your faith in God's supply. The amount saved in the Bank by the time you complete the prayer drill may be used to pay for gift subscriptions for UNITY for your friends, thus sharing your good with others and attracting good in return.



Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pr with me for a successful demonstration. I will use the drill sev weeks and save $3 for the three UNITY magazine subscriptions (o year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

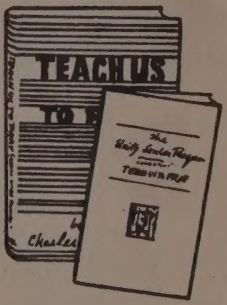
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

OBSERVE LENT

the Unity Way!



The Lenten season beginning February 7 and ending March 25 is greeted by every Unity student as a time to increase his awareness of the abundant, eternal life that God has given His children. For guidance in this Lenten program, Unity recommends the book

TEACH US TO PRAY

by Charles and Cora Fillmore

This Unity book can help you gain dominion over your world. It points the way to scientific prayer—the kind of prayer that inspires you to a full realization of the power that is in you. Charles and Cora Fillmore show you just how Jesus used prayer to unify Himself with God so that the words He spoke became those of the Father dwelling within Him. The clear, complete discussion of prayer found in TEACH US TO PRAY can guide you through the Lenten program, help you to recognize your dominion, and show you how to call forth the power of Spirit to overcome unwanted conditions.

Join the thousands of other Unity students this year in observing Lent the Unity way. You need only provide yourself with a copy of the book TEACH US TO PRAY and a copy of the booklet *The Unity Lenten Program,* which contains suggestions for the constructive reading of TEACH US TO PRAY. If you already have a copy of the book, the booklet will be sent to you free upon request.

TEACH US TO PRAY is a standard Unity book, price $1.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

Garrett Biblical Institute
% The Library
Evanston Ill U

Take Heart

Grace Noll Crowell

Heart, does the day seem endless;
And the road too weary and long?
Wait awhile in the silence,
Rest, and you will grow strong
In the strength of One who has traveled
This same road long ago.
He will come with His might and power,
He will give you the strength to go
Through the deepest, darkest valley,
And on up the steepest slope.
His hand will be there to guide you,
There will be faith and hope
Like a lamp for you to carry,
And courage will have a part
In your valiant upward climbing.
O weary one, take heart!